Jatakachundrika · 1900.

Cover

JATAKACHUNDRIKA

OR

Moonlight to Astrology:

ENGLISH TRANSLATION

WITH ORIGINAL TEXT IN DEVANAGARI AND COPIOUS NOTES AND ILLUSTRATIONS,

BY

B. SURYANARAIN ROW, B.A., M.R.A.S.,

Member of the Asiatic Society of Bengal.

Editor of the Astrological Magazine, Translator of Sarwarthachintamani, author of The Astrological Self-Instructor, The Astrological Primer, The Revival of Astrology, The Compendium of Astrology, Vikari Prospects, Astrological Lectures, The "Next Ten Years," etc., etc.

SECOND EDITION.

THOROUGHLY REVISED.

Madras:

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INTRODUCTION.

JATAKACHUNDRIKA is a handy pamphlet in sanskrit and signifies "Moonlight for Astrological sciences." It is a work of great *suggestiveness* and contains really valuable information necessary for a beginner. Adepts in Astrology have much food for reflection here. Prefatory remarks reconciling the principles of Astrology with those of the modern sciences will be out of place in a work of English translation and I would strongly recommend the readers to secure a copy of my Astrological Self Instructor and read the splendid scientific Introduction elaborately given by me there. They will be largely benefitted. English translations of sanskrit works, are always poor performances as the spirit and beauty of the original language can never be adequately represented in the English tongue. Still attempts made in this direction ought not to be despised as they tend to give the readers in English some idea of the contents which, the sanskrit book treats of. The English translation of jatakachundrika has already been published completely in the Astrological Magazine, Vols.

1 and II and those who go in for those volumes will find this and many other important subjects treated of there. The notes and illustrations given in the Astrological Magazine have been carefully collected and valuable additions have been made here with a view to make them complete. The Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn are exercising influences on the Earth and all its phenomena and this has been thoroughly demonstrated by the arguments adduced by me in the columns of the Astrological Magazine. Without light and heat nothing could exist on this world even for a second and they both come directly from the Sun and indirectly through the reflection of the other planetary bodies. We have only to stand for a few hours in the Sun to feel that we are influenced by his ever active rays. All the planets shine by borrowed light—from the Sun. The Sun is the accredited head of the whole planetary system and without his energy nothing can live on this Earth. The Earth itself is maintained in its due position by the attraction of the solar rays, and is wholly influenced by them. The terrestrial phenomena can have no other apparent source from which they can borrow their vitality. If the planetary influences are admitted as moulding the *flora* and the *fauna* of a country there will be no consistency in saying that astrology is false, and that a knowledge of the working of these influences is useless. Astrological works were originally composed by the great Maharishis, Vasista, Parasara, Vyasa, Gargi, Marichi, Attri, and Jaimini. They were persons endowed with the *Devya Drishti* (superior sight). These had no special motives to pass off a series of facts known to them to be utterly false. Such a position is untenable even for a single minute if we learnt how great men the Rishis were. I shall not argue the *pros* and *cons* about Astrology. The easiest way of

convincing oneself about the truths of astrology will be to study the elementary principles of the science and then judge whether they are worthy of devotion or not. All sciences require some application, average intelligence, and great perseverance. They can only be judged after some progress. Here the same course is precisely recommended. If the results are not convincing after a fair trial has been given to it the science may be neglected as it deserves to be. No science should be rejected off hand without a fair investigation into its principles. I may however give the educated public an assurance—from my long personal acquaintance with the subject, extending over twenty years—that when people take to the study of the subject of astrology without any bias, they are sure to find valuable truths in it, which will be highly useful to them in their transactions in life. The time they may be required to spend over the astrological studies will be amply remunerated by the intellectual treat they have there and the *certain* knowledge of the future which they will be able to secure. To the Hindu a knowledge of astrology is simply invaluable. His aims are higher and all his acts are regulated with reference to the existence of a nobler life in future. A knowledge of the future can never be despised and remedies taken to improve our present condition in the light of such knowledge, will be highly useful in our practical life. The author of Jatakachundrika, as well as other authors, presupposes some knowledge in the student, and proceeds upon principles well recognised by the Astrological writers. There are 12 Zodiacal signs, 27 constellations divided into 4 (*Padams*) quarters each, nine planets and the complications arising therefrom. The Sun, Venus, and Mercury roughly move in each sign in 30 days, Mars moves in 45 days, Moon moves in 2¼ days, Jupiter

moves in 360 days., Rahu and Kethu in 540 days and Saturn in 900 days. The various divisions of the signs, the sources of strength or weakness among the planets, the names and identifying marks of constellations are not given here. They are so easily procurable that any student can find them in the ordinary books sold in the market. The Author seems to have a clear knowledge of Astrology. He first takes the reader through the planetary aspects, then the good and evil which accrue to planets from ownership, and then association and conjunction. He describes *Rajayoga* (success in life), the combinations for longevity with a summary of the results of the various planets upon the horoscopes of persons born in each of the twelve Zodiacal signs. Rahu and Kethu are shortly introduced and the most successful as well as the most unfortunate periods have also been indicated. I have given full notes and trust they will make the study of this technical subject easy and agreeable. The illustrative horoscopes will be found to be very useful. As my works have already been most heartily welcomed from all parts of the world, I make no further apology for ushering this improved 2nd edition before the sympathetic and appreciative public.

B. SURYANARAIN ROW, B.A., M.R.A.S., M.A.S.B.

MADRAS,
1st April, 1900.
INDIA.

श्री

Jataka Chundrika.

॥जातकचांद्रिका॥

सिद्धांतमौपानिषदं शूद्धांतंपरमेष्ठिनः।
विणाधरं महत्किंचित् शोणाधरमुपास्महे
॥श्लो॥१॥

ENGLISH TRANSLATION.

STANZA I.

I invoke the help of that Glorious Light which represents the sum total of the knowledge of Brahmopanishads whom we call Saraswathi, the exalted spouse of Brahma, who holds the Veena (lute), and who is most beautiful (all perfect)·

NOTES.

No author in the sanscrit language commences his work without first praying to his God and invoking the help of all that is dear to him. This is generally considered necessary for the completion of the work, and also for the good of the students who commence to read it. This is a small work written by Venkatasa Pundita son of Yagnaswara Dikshitar and though short it is excellently written by him. The author expounds some of the best principles of astrology in the most concise manner possible. Sanscrit works are superior to any others in the world, in the singular fact of their being written in poetry and in a strain which enables the student to master the whole of its con-

tents without the slightest difficulty. Pundits carry all their splendid libraries in their small physical heads and this, when properly used, is the best way of storing knowledge and using it to the greatest advantage. Sanscrit Poetry has a peculiar charm which enables the student to remember the subject with great facility and quote it without the slightest exertion. The English translation I have given is not literal, but liberal and the sanscrit text inserted in the Devanagari character will help those who know that beautiful language to compare the original text with my translation. I have largely added notes with a view to make the text clear and free from vague or obscure passages. Saraswati represents all knowledge and all *gnana* (religious wisdom). The *Veena* (lute) is now acknowledged to be the most perfect of all musical instruments. It is an Indian instrumnnt familiar to most of the Hindu gentlemen. The perfection of an instrument depends upon its capacity to reproduce the tunes of other instruments, faithfully and with grace without its own music being inimitable. If this definition is correct then we can undoubtedly classify *Veena* as the most perfect of musical instruments of all nations and of all times. I have seen experts on Veena reproducing most wonderfully the music of other instruments, while none of the hundreds of Indian and European musical instruments can hardly imitate the *Dasavida Gamakas* which are taught to the student of Veena as elementary portion of his lessons. If therefore Saraswathi must have an instrument by the sounds of which she can encharm the whole worldly phenomena, She has rightly been given Veena to accomplish that purpose. She is the *Suddantham* of Brahma, the Creative Power. That part of Him, which appreciates all knowledge and which is conscious of it is termed Saraswathi. Some quote the 2nd stanza which says that ParasaraHora is the safest and most reliable in this Kaliyug and therefore the most valuable for students. But this is omitted by some manuscripts. Parasara was the father of Vaysa one of the greatest names in Aryan Religion and he is the author of various excellent sanscrit works. In the department of law, Parasara stands unrivalled as his *Smrithi* is considered as of the greatest authority in this yuga. It is therefore an admissable fact, that when an author compiles from Parasarahora he is entitled to the highest authority as that Maharishi seems to have had a peculiar knowledge of the present times and the circumstances which would suit them best.

फलानिनक्षत्रदशाप्रकारेणविवृणमहे। व
यं पाराशरीं होरामनुसृत्ययथाविधे ॥२॥.

STANZA II.

I shall try to explain the most important principles of astrology in an intelligible manuer and I shall be guided in the compilation of my present book by the works of the renowned Maharishi Parasara.

NOTES.

The author Venkatesa Pundit does not pretend to give the readers any original information on astrology. He frankly tells us the source from which he draws his knowledge and he commands respect not for the original matter he puts before his readers, but for the original way in which he puts them before the world. He is very concise and exact to the point he wishes to illustrate. The authority he has quoted is the highest we have in the Aryan sciences or literature. The family of Parasara has produced the greatest number of Maharishis whom the world has ever seen. In the case of other Maharishis they alone command respect individually by their intellectual greatness while their ancestors or progeny are not known or are not men of equal mental calibre. In the family of Parasara we have a series of really great men.

Vasista, the venerable Maharishi, than whom no Rishi stands greater in the intellectual or religious world was the founder of this dynasty of literary giants. He was the preceptor and priest of Rama the greatest of Indian heroes and incarnation of Vishnu. His advice to Rama is embodied in the voluminous work on religious instruction entitled Yogavasista, composed by Valmiki, and extending over 36,000 stanzas or 1½ times the real bulk of Valmiki Ramayana so familiar to our readers. This Yogavasista is an extraordinary work, and the highest religious and moral precepts are related therein with a grace, and simplicity for which we could never find an equal. Vasista has also written works on Dharmasastras, astronomy, astrology, medicine

and various other branches of knowledge. *Sukti* is the son of *Vasista*, and various works of eminence are attributed to him. *Parasara* is the son of *Sukti* and grandson of **Vasista and he has distinguished** himselt in almost every branch of knowledge. *Vyasa* is the son of *Parasara* and is the great grandson of Vasista and the 18 Puranas extending over many hundred thousands of Stanzas, the compilation of Vedas, and the Brahmasutras, the Bhgavata and Bharata he has composed, and the Bhagavat Gita therein embodied will speak for themselves. In addition to these Vyasa stands as an authority on astronomy and astrology. Vyasa Siddantha is one of the 18 eminent treatises on Hindu Astronomy and Astrology. *Suka* is the son of Vyasa and has very rightly eclipsed the father by the depth of religious thought and the knowledge of Brahma Vidya. He is called *Sukayogeendra* and richly deserves that most envious title so hard to secure and so difficult to preserve.

बुधैर्भावादयस्सर्वे ज्ञेयास्सामान्यशास्त्र
तः। एतत्शास्त्रानुसारेणसंज्ञांब्रूमोविशेषतः।
॥६॥

STANZA III.

By referring to ordinary works the student can learn the details of the *Jataka Bhaga*, but I am going to expound in my works principles of astrology which would help the intelligent student in his progress in the astrological studies,

NOTES.

The author very naturally expects a fair amount of elementary knowledge in the student who studies his book,and with this presumption he says he will give such general principles of astrology as would enable the reader to predict much by reading little. This profession of the learned author shows the great value of his work and its usefulness. By elementary knowledge he means the names of the week days, planets,

rasis, constellations, various significations of the houses, their lords and their sub divisions, planetary characteristics, their sexes, their exaltations, and debilitations, retrogrades and accelerations and other necessary information. The *Astrological Self Instructor* and *Primer* I have written will be found to be of immense help to beginners in astrology as all the preliminary information needed for a student is clearly given there.

पश्यंतिसप्तमान्सर्वे शनिजीवकुजाः पु
नः॥विशेषतश्चत्रिदशा त्रिकोणचतुरश्रगान्
॥४॥

STANZA IV.

All the planets aspect the 7th house. Saturn, Jupiter, and Mars, (Sani, Guru and Kuja) have a special vision. Saturn aspects 3rd and 10th houses better, Jupiter 5th and 9th houses, and Mars 4th and 8th houses.

NOTES.

All planets aspect the 7th house from the place where they chance to be at the time of birth, or question. By the use of the term *all* Sani, Guru and Kuja are also included, but though those planets have an aspect in the 7th house, their aspect of that house is not as strong as the special aspects we have already named. The aspects of the houses have much significance in the calculations of astrology and the predictions ventured on the strength of such computations. Good aspects have beneficial while bad aspects have malevolent influences. The aspect of a planet is as powerful as its occupation or combination in producing results good or bad.

The variations of power in the planetary aspects must be attributed to the refraction of their rays through the media through which they have to pass before they fall on the earth or the creatures who tenant its surface. These various modifications of the planetary rays have a great significance in the creation, protection and destruction of all phenomena with which they come in contact

सर्वेत्रिकोणनेतारो ग्रहाःशुभफलप्रदाः॥
पतयस्त्रिषडायानां यदिपापफलप्रदाः॥५॥

STANZA V.

Lords of the 5th and 9th houses are always good, while lords of the 3rd, 6th and 11th are always evil.

NOTES.

The counting of the planets must always be from the birth time or *lagna*. Ravi owns Simha, Chundra owns Kataka, Buda owns Mithuna and Kanya; Sukra is the lord of Vrishabha and Thula, Kuja owns Mesha and Vrischika, Guru is the lord of Meena and Dhanas, and Sani owns Makara and Kumbha. Their owning a house is different from their occupation of a house.

Take an example of a living horoscope of a great man. Birth is Vrishabha, lords of Kanya 5th and Makara 9th Buda and Sani are respectively good planets for this *lagna*, and when they are favourably situated and aspected they produce good. Guru is the lord of 11th, Sukra is the lord of 6th and Chundra is the lord of 3rd and these are bad. Their periods and sub-periods are productive of evil and if they derive good strength from other sources, they may considerably modify their evil effects.

	Chundra Rahu.	Birth.	Sani.
Ravi Buda Guru.	Rasee.		
Sukra.		Kuja Kethu.	

Sani aspects Sukra, but his aspect of Simha 3rd and Meena 10th from him is stronger, and in predicting the results of those *Bhavas* we have to remember the evil aspect and make allowance for such. Sukra aspects Sani in the 7th and this is his best aspect. Guru aspects Sani and Kuja, 5th and 9th, but he also sees Simha or the 4th house from birth. But this house is also aspected by Ravi and Buda who only have

vision in the 7th. Thus the house of education in this horoscope is aspected by Sani in the 3rd house, Guru in the 7th, and Ravi and Buda in the 7th, Sany's aspect is stronger than Guru's but Ravi and Buda add weight to 4th house by their aspect. The man will be highly educated, but there will be some breaks or disappointments on account of the aspect of Sani. 2nd house from birth is aspected by Sukra, and Guru, and Sani is there. Wealth will be moderate, but earnings will be decent, ownership creates rights and liabilities as also the occupation and these various phases of a planetary strength ought not to be forgotten in balancing the good and bad results which are indicated by the planetary influences. Planets may occupy houses without owning them or occupy their own houses. If they are good and occupy favourable houses they become better, if not the results must be reversed.

नदिशंतिशुभंनृणां शु भाःकेंद्राधिपाय
दिाक्रूराश्चेदशुभं,वेते प्रबलाउत्तरोत्तरं॥३॥

STANZA VI.

When Benefics own quadrants they produce evil. When Malefics own quadrants they produce good; the good and evil planets become more and more powerful as they are lords of 1st, 4th, 7th, or 10th, houses; 5th and 9th houses; or 3rd, 6th and 11th houses respectively.

NOTES.

1st,4th,7th and 10th, houses are quadrants. 1st,5th and 9th houses are trines. 3rd, 6th, 10th and 11th houses are Oopachayams. Ravi, Sani, Kuja weak Moon (Kshinachundra) and badly associated Buda are classified as evil planets. Guru. Sukra, well associated Buda, and Poornachundra are good planets. Lords of the 1st are weaker than the lords of the 4th, lords of the 4th less powerful than those of the 7th and lords of the 7th are weaker than

those of the 10th. The same gradation applies to trines and 3rd, 6th, and 11th houses also. In the case of evil planets they gradually grow stronger by being owners of the later quadrants or kendras and get the hightest power when they become lords of the 10th. The reverse holds good with good planets. Benefics owning first house are not so bad as those owning 4th, and those who own 7th are worse than those who rule the 4th, and those who own the 10th are the worst of the whole lot. These are very important points and deserve to be specially remembered by the astrological student.

लग्नात्व्ययद्वितीयेशौ परेषांसाहचर्यतः।
स्थानांतरानुगुण्येन भवतःफलदायकौ ॥७॥

STANZA VII.

The lords of the 2nd and 12th houses give good or bad results according as they are in conjunction with the lords of other houses and the nature of the houses they occupy.

NOTES

The lords of 2nd and 12th houses have very peculiar ways of influencing the native. They are not powerful by virtue of their own merits, but are considerably influenced to give good or evil results by the associations they have and the positions they occupy. Here it seems that where the lords of the 2nd and 12th houses have associations of other planets, they give more the influences of the planets who are with them, than their own individual characteristics. They are considerably influenced by the houses they occupy, the planets who are in conjunction with them, and the position of the lords of the houses they are placed at the time.

भाग्यव्ययाधिपत्येन रंध्रेशोनशुभप्रदः॥
सएवशुभसंधाता लग्नाधीशोपिचेत्स्वयं.
॥८॥

STANZA VIII-

Lord of the 8th house produces evil because he owns the 12th house from the 9th, which is the house of Bhagya (wealth). If he chances to be the lord of 1st also, he becomes good-

NOTES

The Lord of the 8 th house is bad as it happens to become the 12th house from the 9th. The 9th house is the house of peace or happiness and wealth, and the 12 th from that is bad. The reason given here is rather abrupt and cannot be carried out continuously in the case of all houses. It may hold good with the 7th, because the 12th from 8th a bad house must necessarily be good. And the 12th from the 7th is bad and that is the 6th house signifying debt, disease and enemies The 12th from 6th is the 5th and it is good, but the 12th from the 5th is 4th and this should be bad by the above reasoning, but it is not so. The 12th from the 4th is 3rd and it is bad, and the 12th from 3rd is 2nd, and the 12th from the 2nd is 1st or birth and these two are bad. The 12th from the birth is the 12th house and it is bad but the 12th from 12th is the 11th and it is bad, the 12th from the 11th is the 10th, and the 12th from the 10th is 9th and these two are good. From the Lagna or birth, two houses on either side happen to be bad, as we have the lords of 12th and 11th 2nd and 3rd, pronounced as bad. I simply show the reader that the reason given for the 8th holds good in many cases and fails in a few. There may be better reasons, but I have not seen any. When the lord of the 8th also is the lord of the 1st he becomes good. This happens only in two cases, in the whole of the zodiac. For Aries and Scorpio the lord is Kuja and he happens to be lord ot 1st and 8th house's

when a child is born in Mesha and he becomes good. Take Thula, Sukra is the lord of Thula and Vrishabha, and when a child is born in Thula, Sukra who is the lord of 1st and 8th houses becomes good. This happens in no other sign and therefore when a planet owns the 8th and any other house than the first, he becomes bad. A child born in Kanya has Kuja as the lord of 3rd and 8th and he becomes bad. The reasoning above given is based upon the rule that 12th house signifies loss or death .Loss of bad is good, and loss of good is bad

In the next three stanzas I shall explain the good and evil results arising from the ownership of benefic and malefic planets when they are lords of quadrants and the 8th house.

NOTES.

The author says that in the next three *Slokas* he will clearly explain all the good and evil influences arising from the planets owning quadrants (Kendras) and the 8th house. In the 6th *Sloka* it was already explained that good planets owning *Kendras* are productive of evil while bad planets owning *Kendras* are productive of good. Planets owning the 8th house produce evil. The details of these good and evil influences will be elaborately explained in the succeeding three *slokas*.

केंद्राधिपत्यदोषस्तु बलवान्गुरुशुक्रयोः।
मारकत्वेपिचतयो मारकस्थान संस्थितिः
॥९॥

STANZA IX.

Guru and Sukra owning quadrants become very inauspicious. When they occupy the 2nd and 7th houses with such ownership, they become powerful in inflicting certain death to the native.

NOTES.

It has already been pointed out in the previous notes that Guru and Sukra are pure benefics and that when they own quadrants (Kendras) they produce evil. If they own Kendras and also occupy the 2nd and 7th houses (Maraka or death houses) they become very powerful in their periods and subperiods (*Dasas* and *Vidasas*) in producing death to the native. The possessor of a horoscope is called technically a *native* and throughout this and other astrological works, the term *native* must be understood in this sense, unless the contents give it a different meaning. Take an example. To a person born in Mesha, Sukra is the lord of 2nd and 7th houses, and if he is in the 2nd or 7th houses he will inflict death. One born in Mithuna will have evil from Guru, and if he chances to be in Kataka or Dhanas, he will surely cause death as he owns the two Kendras 7th and 10th.

बुधस्तदनुचंद्रोपि भवेत्तदनुतद्विधः। नरं
भ्रेश(वदोषस्तुसूर्याचंद्रमसोर्भवेत्॥१०॥

Stanza X.

Buda is less malicious than Guru and Sukra and Chundra is less than Buda. Ravi and Chundra do not give evil even when they own the 8th house.

NOTES.

We have seen the principle that good planets owning quadrants are inauspicious. Buda is not a complete benefic. His goodness or badness depends upon his associations. Therefore he comes next in order after Guru and Sukra. Chundra comes after Buda, for even without evil association he becomes least auspicious when he is newmoon. Therefore when well associated Buda, and full moon own quadrants, they produce evil and if they occupy the 2nd and 7th houses, they become powerful to inflict death, but this power is next to Guru and Sukra. Lords of the 8th house are evil, but Ravi

and Chundra do not produce bad results even when they own the 8th house. They seem to be an exception to the general rule. There are two sets of planets—Ravi and Chundra, own each only one house, while Kuja, Buda, Guru, Sukra, and Sani own each two houses. The first two planets are called Ekarasyadipathies, while the other five are called Dwirasyadhipathies. In the case of the last five they become lords of 8th house in addition to some other house, but in the case of Ravi and Chundra, they become only lords of 8th house for one house each. For Dhanas Chundra is the lord of the 8th house Kataka, and he becomes good are rather he does not produce evil. For Makara Ravi is the lord of the 8th house Simha and he does not do evil. The lord of the 8th house is bad, but an exception seems to have been made in favour of Ravi and Chundra, and also those two planets Kuja and Sukra when they happen to own the 1st or birth signs.

कुजस्यकर्मनेतृत्वप्रयुक्तशुभकारिता।त्रि
कोणस्यापिनेतृत्वे नकर्मेशत्वमात्रत.॥११॥

STANZA XI.

Kuja (Mars) does not become good when he owns only the 10th house. He must own the 5th also to become thoroughly good.

NOTES.

It will be shown hereafter that for producing beneficial results the combination of the lords of Kendras and Thrikonas is necessary. Kuja is an evil planet, his owning the 10th house as a bad planet is the best, but the author seems to make a distinction. Unless Kuja also owns in addition to his 10th, 5th house he will not produce much good. This double combination in Kuja could only happen when a person is born in Kataka. Here he becomes lord of 5th and 10th and becomes exceedingly powerful to do good. When a person is born in Kumbha Kuja owns 3rd and 10th houses and therefore is

not auspicious. For persons born in Dhanas - Kuja is the lord of the 5th and 12th and therefore is not so auspicious. In the enumeration of these particular houses and ownerships, the author attaches much significance, and unless the combination is as full as it is discribed, the results attributed ought not to be predicted. Each combination has its own value and it must be carefully studied.

यद्यत्भवगतौवापियद्यत्भावेशसंयुतौ।
तत्तत्फलानिप्रबलौ प्रदिशेतां तमोग्रहौ.
॥१२॥

Stanza XII.

Rahu and Kethu give the same results as those given by the houses they occupy, the planets they are in conjunction with, and the aspects they are subjected to but with greater strength.

NOTES.

Rahu and Kethu are once for all dealt with in this stanza by the author and dismissed. They own no houses, and they are called shadowy planets *or chayagrahams.* I have explained at great length what is meant by Rahu and Kethu in the Astrological Magazine and students would do well to refer to it for more complete information. They give the *Phalam* of the Rasis they occupy, the planets they are associated with, and the aspects they have. Take an example.

Meena is birth, Rahu is in the 4th house with Sukra and aspected by Sani and Guru. 3rd and 9th houses respectively. Rahu occupies Buda's house. Therefore the *phalam* that Rahu gives is the *phalam* of Buda, Sani, Sukra and Guru. All these sources of strength must be carefully calculated and balanced before we venture to make any predictions about Rahu. Kethu will give the results of Guru and Sukra,

Birth.	Sani Buda.	Chundra Ravi.	Sukra Rahu.
	Rasee.		Kuja.
Kethu.		Guru.	

because he is in the house of. Guru and aspected by Sukra. The *phalam* of the houses they occupy *viz* Mithuna and Dhanas must also be taken into consideration. But in giving good or evil they act with greater energy, and when badly disposed they do more harm, if well disposed they do more good than the houses they occupy, the planets they are in conjunction with, and the lords who aspect them. Among the ancient works, Rahu and Kethu are not much treated of as they generally give the results of the houses they are in and the planets they are joind with.

केंद्रत्रिकोणपतयस्संबंधेनपरस्परं।इतरैर
प्रसक्ताश्चेत्विशेषफलदायकाः॥१६॥

STANZA XIII.

If the lords of the *Kendras* are in conjunction with the lords of the *Thrikonas* without being associated with the lords of other houses, they become extremely powerful in producing good results.

NOTES.

This is rather a difficult but very important stanza. Ravi and Chundra own each only one house, while the other five planets Kuja, Buda, Guru, Sukra, and Sani own each two houses. The conjunction may be in the act of owning the two houses one of which is a quadrant, and the other a trine, or it may refer to two different planets each owning one of these houses, and both being in conjunction in any one of the 12 signs of the zodiac. If the sloka means a conjunction of the ownership of these two houses in one planet, Ravi and Chundra form exceptions to this principle as they only own one house, and cannot therefore have a combination of the ownerships of Kendras and Thrikonas referred to above. In the case of other five planets, Guru and Buda do not by their peculiar ownership of corner houses as it were, cannot also own Kendras and Thrikonas together. Therefore there are only 3 planets who have the special privilege of owning Kendras and Thrikonas together for children born in 6 lagnas. They are Vrishabha, Kataka Simha, Thula, Makara, and Kumbha. Kuja is the lord of 5th and 10th for Kataka, and lord of 4th and 9th for Simha, Sani is lord of 4th and 5th for Thula and lord of 9th and 10th for Vrishabha, Sukra is lord of 5th and 10th for Makara, and lord of 4th and 9th for Kumbha. This shows that Kuja, Sukra and Sani join ownership of Kendras and Thrikonas for two Rasees each. Looking to the meaning of the succeeding slokas as explained by the author it is clear that the sense is not restricted to this concepton of joint ownership of Kendras and Thrikonas only in one planet. The union of lords of Kendras and Thrikonas is clearly indicated and the interpretation must be such as would be consonant with the declared general principles of astrology. The planets in conjunction may either own Kendras and Thrikonas each in himself or may be lords of the different houses which form Kendras and Thrikonas. Sanskrit is very flexible and the plural noun *Lords* used in the original sanscrit can be interpreted in either way or both ways. The compiler lays stress upon the conjunction of the lords of the Kendras and Thrikonas alone.

If they are associated with the lords of other houses, their value to produce good, will be considerably lessened. If, in such a conjunction, we have the association of the lords of the 3rd, 6th, 8th, 11th and 12th, the combination produces little good. In the illustration given on page 6 of this book, the combination of Ravi and Buda lords of 4th and 5th in the 10th has been considerably weakened by their association with Guru lord of 8th and 11th houses. Still the combination is good and it makes the native concerned famous, educated and influential. The productive capacity of planets combining must always depend upon their relative sources of strength and this must never be forgotten by the astrological students who venture into the thorny fields of prediction. If the lords of the Kendras and Thrikonas are exalted without evil associations or aspects, it stands to reason to suppose that they will give better results than when they are debilitated.

केंद्रत्रिकोणनेतारौ दोषयुक्तावपिस्वयं,
सँबंधमात्राद्बलिनौ भवेतांयोगकारकौ।
॥१४॥

STANZA XIV

The lords of the Kendras and Thrikonas in conjunction produce good from the simple fact of their union even when they are weak otherwise.

NOTES.

This stanza when read carefully points to a sort of contradiction to what has already been enunciated in the previous sloka. There he says that if the lords of Kendras and Thrikonas are in conjunction without being associated by the lords of other houses they are powerful in doing good. In this stanza he says that the simple fact of their union is quite-

enough to make them give good even when they are otherwise weak. But on a closer examination there is no contradiction whatever. In the first the idea is that Lords of the Kendras and Thrikonas ought not to be joined with the lords of other house when producing good and in this sloka the idea is that their conjunction is productive of good even when they are not powerful in other ways. The illustrations will make the point clear. The conjunction of the lords of Kendras and Thrikonas when they are exalted, in their own houses, in Moolathrikonas and in friendly houses or quadrants cannot produce the same results as when the associated planets are debilitated, in enemies houses, in unfavourable signs. If the conjointed planets occupy 10th house they give results different from what they would do when they are in the 6th. Even when the sources of strength to the planets are weak, *i e*, by owning bad houses, by bad vergas etc, their conjunction is productive of good when they are lords of Kendras and Thrikonas. One sloka refers to associations and the other to sources of strength and weakness. But in either case the various planetary aspects, conditions and other important points connected with them could not be safely neglected in making predictions. All that the author wishes to point out is that the conjunction of the lords of Kendras and Thrikonas is good and will produce results according to their various sources of strength.

निवसेतांव्यत्यये/नतावुभौ धर्मकर्मणोः।
ऐकत्रान्यतरोवापिवसेच्चेत्तूयोगकारकौ
॥१५॥

STANZA XV.

If the lords of the 9th and 10th houses join together and occupy the 9th or 10th, or if the lord of the 9th occupies the 9th and the lord of the 10th occupies 10th house they produce good.

NOTES.

The union of the Lords of Kendras and Thrikonas exercises a beneficial influence. There are four Kendras and three trines. 1st house is a Kendra as well as a Thrikona but it is usually counted as a Kendra. But for Rjayoga or political success the author particularly draws the attention of the reader, to the importance of the junction of the lords of the 9th and 10th houses. By the principle explained (*vide* P. 7 of this book) in stanza VI the lords of the 9th and 10th are the most powerful and their combination is naturally looked for as the best for success. Political success must be understood in a liberal sense. All those appointments which are partly or wholly controlled by the government of any country come under this heading and a poor peon has Rajayoga as well as the mightiest Emperor. The strength of the planets determines the weight to be attached to the appointment. Several cases are hinted here by the learned Compiler. Lords of the 9th and 10th may join and occupy any house. They may occupy the 9th or 10th houses together. Lord of the 9th may be in the 10th and the lord of the 10th may be in the 9th. Lord of the 9th may be in the 9th and the lord of the 10th in the 10th house. As has already been pointed out the aspects of planets are as strong as their combinations. If so the aspect of the lord of the 9th on the lord of the 10th or *vice versa* also produces Rajayoga. If they are in the same constellation although not in the same Rasi, they produce Rajayoga. The first *padam* of Krithika belongs to Mesha, while the other 3 *padams* belong to Vrishabha. But if the lords of the 9th and 10th are in that star, they may produce good. The supposition indicates the combination of two separate planets. But take Vrishabha. The lords of the 9th and 10th are one and the same—Sani. He may be in Makara or Kumbha, or he may be in any other house. For one born in Vrischika, the combination of Chundra and Ravi is good. But Ravi and Chundra join only in the Zodiac in any house or they may join in Kataka or Simha, but the combination of the two lordships in one planet of Kendras and Thrikonas is not possible in either of their cases,

त्रिकोणाधिपयोर्मध्येसंबंधायेनकेनचित्
।केंद्राधिपस्यबलिनोभवेत्यदिसयोगकृत्.
॥१३॥

STANZA. XVI

Lords of Kendras joining with or lying between lords of Thrikonas produce Rajayoga.

NOTES.

This is a difficult stanza and can be interpreted in various ways. We have already seen that the combination of the Lords of Kendras and Thrikonas is productive of good. The word *Madhya* used in the sloka confuses the passage a little. It means middle or with and the meaning then changes a good deal. Suppose we have Mesha as Lagna, then any one of the lords of the Kendras, Kuja, Chundra, Sukra and Sani, may be between the two planets Ravi and Guru lords of trines, or they may be with the lords of Thrikonas. Where a lord of the Kendra occupies a place between two lords of trines and has their aspect or aspects any one of them, there will be success. The lord of a Kendra may occupy a place between lords of Thrikonas, but need not have their aspect or need not combine with any one of them. It is possible to have a planet between two lords of trines, owning a Kendra and in conjunction with the lords of any other house. Here the position may not be very suitable if the combining planet is evil. If the word *between* is not considered, then I fail to see the use of this stanza as we have already been told of the production of Rajayoga by the conjunction of the lords of the Kendras and Thrikonas. The conjunction and aspects of unfavourable planets necessarily take away much of the good which may otherwise arise from the position of these planets. The lords of the 5th and 9th are referred to, although we know as a matter of fact that the lord of the 5th is weaker than the lord of the 9th in producing good. The same holds good in the case of the lords of the Kendras.

It looks sensible to interpret this stanza as meaning, that the mere position of a planet owning a Kendra, between the two lords of the Thrikonas, is sufficient to produce Rajayoga, and this meaning is not inconsistent with what is to follow hereafter. Where a planet is in the vicinity of two beneficial planets it is natural to suppose that their influence makes him yield good results. The lord of the 5th also has been given here a prominent place in the production of Rajayoga.

दशास्वपि भवेद्योगः प्रायशोयोगकारिणोः।दशाद्वयीमध्यगता तदयुक्शुभकारिणां॥१७॥

STANZA XVII

When an evil planet intervenes between the Dasas of two *Yoga-karaka* planets, not in union with them he produces good when his subperiods occur in those planetary periods or when his subperiod comes in any other powerful planetary Dasa.

NOTES.

The periods of all planets contain the subperiods of all other planets. This stanza is capable of a good number of interpretations. Powerful planets are the lords of trines. For Rajayoga we have to depend upon the strength of the conjunction of the lords of Kendras and Thrikonas. There seems to be a peculiar virtue in their mutual conjunction. If the two planetary periods owning Thrikonas are separated by the period of an evil planet *i e* by the lord of the 3rd, 6th, 8th, 11th, or 12th, houses, they seem to give the unfavourable planet strength to produce good in his subperiods, This may occur in 6 cases. The periods of Chundra and Rahu are separated by Kuja, an evil planet, Kuja's subperiod in Chundra or Rahu may be good. Chundra's and Rahu's subperiods in Kuja may be good. Kuja's subperiod in any other fa-

vourable planet may be good or the subperiod of that powerful planet in the period of Kuja may produce favourable results. We have seen in the last few stanzas that the lords of the Kendras. especially those of the Thrikonas are favourable. A planetary period, even when he is bad by position, aspect or association becomes good when it intervenes between two powerful planetary periods by virtue of its lord occupying a middle position as it were between two well situated planets. This strength seems to be chiefly attributable to its being hemmed in by the influences of two powerful planets on either side which produce good.

योगकारकसंबंधाः पापिनोपिग्रहास्स्व
तः। तत्तत्भुक्त्यनुसारेणादिशेयुर्यौगिकंफलं
॥१८॥

STANZA XVIII.

Evil planets *viz.* lords of 3rd, 6th, 8th, 11th, and 12th houses, when in conjunction with powerful Rajayoga planets, also produce favourable results in their subperiods according to their own sources of strength at the time.

NOTES.

We have already shown who are powerful planets. Lords of the Kendras are powerful when they are associated with the lords of the Thrikonas. When lords of 3rd, 6th, 8th, 11th, and 12th houses join with powerful planets what would be the result? The compiler says that powerful planets lose a part of their strength to produce good when they are joined with evil planets and powerless planets gain some good by joining with powerful planets. This looks very natural. A good man becomes partly bad by evil associations while a bad man also modifies a part of his conduct by his good associations. Conjunction has much influence and modifies greatly the nature of the planets thus united. Evil planets give good in their subperiods when they are in conjunction with Rajayoga planets.

यदिकेंद्रेत्रिकोणेवा निवसेतांतमोग्रहौ।
नाथेनान्यतरस्यैवसंबंधाद्योगकारकौ
॥१९॥

STANZA XIX.

When Rahu and Kethu occupy Kendras or Thrikonas with the lords of *other* houses they produce good.

NOTES.

When Rahu and Kethu occupy Kendras or Thrikonas with other planets they give success. Who are those other planets? If Rahu and Kethu occupy Kendras and they are in union with the lords of Thrikonas they become good. If Rahu and Kethu occupy trines and they are in combination with the lords of quadrants they produce good. In this case, the illustration is simply a repetition of the principle already enunciated, only that instead of the combination of the lords of Kendras and Thrikonas we have the combination of Rahu and Kethu in quadrants or trines with planets in those houses. But the stanza above says "in combination with *other* planets." These other planets may refer to the planets of any other houses than those of quadrants or trines. The violation of a well recognised principle in astrology may not have been contemplated by the author, but in this case of Rahu and Kethu, occupying Kendras or Thrikonas, their combination with any other planets may possibly be productive of good results. If the planets in conjunction are owners of unfavourable signs it is reasonable to expect that they will not be productive of much good but if the planets are owners of quadrants or trines they will produce splendid success. It may be that planets with Rahu and Kethu in Kendras or Thrikonas make those shadowy planets strong, and as they give *Phalam* with greater energy, they become good by their occupying good places in the horoscope.

केंद्रत्रिकोणाधिपयोरैक्येतेयोगकारकाः
।अन्यत्रिकोणपातिना संबंधोयदीकिंफलं
॥२०॥

STANZA XX.

The union of the lordship of the Kendra and Thrikona in one planet produces good. But when the lords of the other Thrikonas join the lords of Kendras they will surely produce better results.

NOTES.

We have already seen that where a lord of the Kendra joins a lord of the Thrikona both produce Rajayoga. Such combination may be in one planet or in two planets. There are some houses whose lords become owners of Kendras and Thrikonas, and in such cases the author says the union produces good. But when the lords of the Kendras are distinct from the lords of the Thrikonas, and these two join together in any house, the result will be much better than in the case of the union of the two lordships in one and the same planet. Thula has Sani as the lord of 4th and 5th, and Vrishabha has him again as the lord of 9th and 10th but in these two cases the ownership of these houses belongs to one and the same planet and this is already shown as producing favourable results. But for Vrischika Moon is the lord of the 9th and Sun is the lord of the 10th, the combination of these two is productive of better results. The conjunction of two different planets is better for purposes of Rajayoga than the union of the lordship of the two houses in one and the same planet. Different rays happily blended seem to produce better results than the same rays coming from different houses but belonging to the same planet. Grafting produces more racy fruits than simple fruits produced on the same tree.

धर्मकर्माधिनेतारौ रंध्रलाभाधिपौयादि।
तयोस्संबंधमात्रेणनयोगंलभतेनरः॥२१॥

STANZA XXI.

Where the lords of the 9th and 10th houses are joined by the lords of the 8th and 11th houses success is endangered.

NOTES

It has been already explained that the combination of the lords of the 9th and 10th houses is always productive of splendid Rajayogam or success. Political success may roughly mean Rajayogam, and will be equivalent to service under the ruling authorities. In the life of man success may be achieved in various departments, such as merchants, bankers, lawyers, brokers, barbers, shoemakers, cooks, cultivators, mechanics, engineers, musicians, authors, poets, dramatists, and so on. In the last 6 or 7 stanzas, the author has entirely devoted his explanation to the combinations of the lords of the Kendras and Thrikonas and when these are absent, the man may succeed well in any walk of life but not as an official. The conjunction of the lords of 8th and 11th houses with Rajayogam planets, is bad as they produce evil and corrupt the influences of even good planets like the lords of the 9th and 10th houses. The simple combination of the lords of the 9th and 10th without the union of other planets, and without any aspects is the best for Rajayoga. But where they are joined with the lords of other Kendras and Thrikonas they will produce good.

The author now comes to the most important part of man's career *viz.* the length of life which each man enjoys. He tries to determine in what period and subperiod the native will have death. Readers are particularly requested to carefully bear in mind the principles enunciated by the author as nothing can be more significant than the length of lives of men for any body in this world. There can be no painting without a back ground, and there can be no enjoyment of good or bad results without life to continue them.

अष्टमंह्यायुषस्थानमष्टमादष्टमंचतत्।त
योरपिव्ययस्थानंमारकस्थानमुच्यते॥२२॥

STANZA XXII.

The 8th house from Lagna and the 8th from that 8th are called houses of life. The 12th house from these two are called houses of death.

NOTES.

The 8th house from Birth is the house of life as also the 8th house again from this 8th house. There are therefore two houses *viz.* the 3rd and 8th from Lagna which are called the houses of life. The 12th house from the 3rd is the 2nd house from Lagna and the 12th from the 8th house is the 7th from Lagna. These two, 2nd and 7th houses represent death. Take an example. The 8th from birth which is Thula, is Vrishabha, and the 8th from Vrishabha is Dhanas, these two Dhanas and Vrishabha are called houses of life. The 12th from the 8th Vrishabha is Mesha and the 12th from Dhanas is Vrischika and these two are called houses of death. Practically the 3rd and 8th houses from Lagna are houses of life and the 2nd and 7th are houses of death. When the lords of the houses of life are strong, when good planets join those houses or when those houses are aspected by them they produce long life; if not the result will be unfavourable. Life and death therefore have to be primarily determined by the strength or weakness of the planets who own those houses, who are in conjunction with them, who are occupying those houses and who aspect them. The details will be explained in the next few slokas.

Rahu.	Rasee.		
Sukra.			Chundra Kethu.
Ravi Sani.	Guru Buda.	Birth.	Kuja.

तत्राण्याद्यव्ययस्थानातुउत्तरंबलवत्तरं
तदीशातुस्तत्रगताःपापिनस्तेनसंयुताः॥२६॥

Stanza XXIII.

The 2nd house is stronger in inflicting death than the 7th; planets who occupy the 2nd are stronger in killing persons than the lords of the 2nd; those who are in conjunction with the lord of the 2nd are still more powerful in causing death.

NOTES.

Out of the two houses named for causing death the 2nd is stronger. Planets who occupy the 2nd are stronger than the planets who own the 2nd, and the planets who are in conjunction with the lord of the 2nd are the most powerful in causing death. Here the meaning will be illustrated by reference to an example. Take the horoscope given under Stanza 22. Thula is birth. The 2nd house Scorpio is stronger in inflicting death to the native than the 7th Mesha. Planets Guru and Buda who are in the 2nd house Vrischika are stronger than the lord of the 2nd Kuja in causing death. But suppose there were a planet or planets with Kuja lord of the 2nd, they would have been stronger in causing death than even Guru and Buda. In the particular horoscope which is about 58 years old, and belonging to a gentleman in high position, the Dasa of Kuja only took away his wife by drowning, and caused him severe illness. But now the period of Guru is coming and he will inflict death. He is the lord of the 3rd and 6th houses, he joins the lord of the 9th and 12th houses, and he occupies the 2nd house. This causation of death occurs in the periods or subperiods according to the relative strength of the death inflicting planets and also upon the strength of the lord of the birth on whose power greatly depends the question of longe-

vity. The skill of the astrologer consists in weighing these different circumstances and in carefully looking to the various sources of strength or weakness which the planets possess. The correctness of his judgment depends not only upon the deep knowledge of the technicalities of the subject but also upon the readiness with which he grasps the points presented for examination and decision.

तेषांदशाविपाकेषुसंभवेन्निधनंनृणां। तेषामसंभवेसाक्षात्व्ययाधीशदशास्वाप. ॥२४॥

STANZA XXIV.

The close of the periods of the planets who are with the lords of the 2nd and 7th houses causes death; next the periods of the planets who occupy the 2nd and the 7th houses cause death; if death does no happen in the above circumstances it will be caused in the dasas of the lords of the 2nd and 7th houses.

NOTES.

The author wants to explain clearly the periods when death may be expected. Combination for Balarista, short, middle, and long lives are given in other well known works. The several sources of strength and weakness of the planets are also given in them. Having regard for these well known principles of astrology we have to find out when and by whom the natives death is likely to be caused. There are three cases named here. (1) Planets who occupy the 2nd and 7th houses produce death, (2) planets who are lords of the 2nd and 7th houses inflict death, (3) planets who are not owners of 2nd and 7th houses, and who are not occupying those houses but who

join with the lords of those houses cause death. The author now goes on to show which planets are foremost in inflicting death. Planets who join with the lords of the 2nd and 7th houses are very powerful in causing death at the end of their periods. Then come the planets who occupy the death houses. If death is not caused in the periods of these planets then the lords of the 2nd & 7th houses will inflict death themselves.

अलाभेपुनरैतेषांसंबैधनव्ययेशातुः क्व
चितृशुभानांचदशास्वष्टमेशदशासुच॥२५॥

STANZA XXV.

If the periods of the planets occupying or owning death houses do not come in time to cause death then death may happen in the Dasa of planets who are not *Yoga-karakas* but who are auspicious and combine with the lords of death houses: if death does not happen in these it must be predicted in the periods of the lords of the 3rd and 8th houses.

NOTES.

As we go on we shall have occasion to mention some combinations which produce *Balarista* or early death. There are other combinations which produce *Madyarista* or death after Balarista period of 8 years, and before 20 years. *Yogarista* extends from 20 to 32 years and these must be noted. Then there are conjunctions for *Alpauyuryoga* (short life), *Madhayuryoga* (middle life), *Poornyuryoga* (long life), and *Aparamithayuryoga*, (unlimited life). All these combinations are elaborately detailed in my notes to the *Sarvartha-*

chintamani and the Astrological Self Instructor. Please refer to them for full information on this most vital question of life. Without reference to *Dasas* or *Bhookties* these combinations give to or take away life from the person. We cannot be therefore too careful about these special conjunctions of planets. Planets in death houses produce death, if they do not, then those who own them produce death, if they do not, then planets who do not combine in themselves or with others the lordships of the *Kendras* and *Thrikonas*, but who are auspicious or good, may cause death; if these planets also do not cause death, then the author wants us to fix the period of death in the *Dasa* or *Bhookti* of the lords of the 3rd and 8th houses. Longevity is first to be determined with reference to *Aristas* or evil combinations; if they allow the native to live, then by a process called *Graha Datta Pindayurdaya* it must be determined what each planet with reference to its own sources of strength and weakness, contributes in the shape of life to the native born, so that the length of life will be the sum total of these various periods of life granted by the planets to the fœtus in the womb. This process must be used only after the *Bala-rista* period has expired and not before. We have seen that the lords of the 3rd and 8th houses are evil and they produce death, if others fail. In the next stanza the author determines death in the period of the most evil planet. If all these fail Sani will cause death as he is evil and always inclined to do bad.

केवलानांचपापानां दशासुनिधनंकचित्।
कल्पनीयंबुधैर्नूणांमारकानामदर्शने॥२३॥

STANZA XXVI.

When the periods of death-inflicting planets are not appearing in time to cause death, the planet most inauspicious in the horoscope will cause death at any time.

NOTES.

As I have already stated there may be some combinations which show that death must happen at a particular period, and that period might not be in time to kill the native. Here it is clear that the author wants the student to find out the length of life by *Graha Datta Pinda Ayurdaya* and then see which period is likely to correspond to the term of life so found out by mathematical calculations. There are also various combinations mentioned in other works which roughly. determine the length of life. Take an example. A child has *Balarista* which means that it will or may die within 8 years. But 8 years is a long period. We have to find out which period, month, and day will terminate its existence during those 8 years. This must be found out with reference to the periods or subperiods which come in that time. Suppose at the time of birth a *Yogakaraka* planet rules the native, he will be unwilling to kill the native himself and his friends also share the same feeling. But if there is strong Balarista combination the child must die, and we have to look to a certain planet as the terminator of the child's existence. Those who are with or aspected by the *yogakaraka* do not kill. Then we have to find a planet who is the most inauspicious among the remaining lot and ascribe death to his period or subperiod. In the determination of the extent of evil, we have to look to other works on astrology for information. Planets have debilitations, exaltations retrogrades, accelerations, humilities, combustions, favourable or unfavourable conjunctions, lateral, periodical and positional influences, ownership of good and bad houses, malefic and benefic aspects unfriendly influences, and various other sources of strength and weakness which the planets possess at the time of birth. A knowledge of all these becomes absolutely necessary to correctly determine which planet becomes the strongest and which the weakest. Weakest planets are always productive of evil, although they may have been classified as benefics. A debilitated Guru, owning kendras or 8th and 11th houses is as mischievous as Sani or any other evil planet. The

inauspicious planet may cause death at any time, that is, at the time when it is most mischievous. Goodness in any planet saves all life.

मारकैस्सहसंबंधान्निहंतापापकृच्छनिः
आतिक्रम्येतरान्सर्वान्भवत्येवनसंशयः
॥२७॥

STANZA XXVII.

Sani, inclined to do evil by his conjunction with lords of death houses or those who have any power to inflict death, will cause death in preference to any of those planets.

NOTES.

Sani is an evil planet of the first water. He is the weakest of the planets and therefore the most mischievous. His rays when unfavourable produce an amount of misery such as the rays of no other planet could produce. He is rightly dreaded by the whole mankind. Naturally evil, he waits for an opportunity to take the life of a person. In each horoscope every planet has Jurisdiction over certain events of the native's life. Their work will be determined by their combinations and aspects at the time of birth and the subsequent modifications of their influences by their as well as the revolutions of the sun. The author has enumerated the various planets who are likely to cause death; if Sani is one of them he will inflict death in preference to any other planet empowered to put an end to the existence of the native. In some cases this works good while in others it does evil. The periods of Guru, Sani and Buda are closely following each other. If these planets are death inflicting, then the period of Sani will be stronger than that of either Guru or Buda to cause

death. Take the horoscope of a gentleman living. Guru is the lord of 8th and 11th houses, Kuja is the lord of 7th and 12th houses, Buda is the lord of the 2nd and 5th houses and Sani is the lord of the 9th and 10th houses. As per rules stated already, lords of 2nd and 7th are death inflicting. Buda and Kuja are *Maraka* planets. But those who are in the 2nd and 7th are stronger and those who join the lords of the 2nd and 7th are strongest in inflicting death.

	Chundra. Rahu.	Birth.	Sani.
Guru Ravi. Buda.	Rasee.		
Sukra.		Kuja Kethu.	

In the example given above Sani is stronger than Buda being in the 2nd house but Guru is stronger than Sani in causing death because he is in conjunction with the lord of the 2nd house Buda.

There are 27 constellations or *Nakshatras* and they are divided among the nine planets including Rahu and Kethu. The planetary periods are thus arranged.

Krittika Oottara Oottarashada	Ravis' period extending over 6 years.
Rohiny Hasta Sravanam	Chundra's period 10 years.
Mrigasira Chitta Dhanista	Kuja's period 7 years.
Auridra Swathy Sathabhisha	Rahu's period 18 years.
Poornarvasu Visakha Poorvabhadra	Guru's Dasa 16 years.
Pooshiami Anooradha Oottarabhadra	Sani's Dasa 19 years.

Auslasha Jaista Raivathy	Buda's Period 17 years.
Makha Moola Aswini	Kethu's Period 7 years.
Poobba Poorvashadha Bharani	Sukra's Period 20 years.

The total of all these planetary periods will give 120 years as the extreme limit of the man's general age. There are instances of persons living beyond this period, but they fall under exceptions. Taking the horoscope given on page 32, I shall also give the Navamsa:—

	Birth. Guru.	Rahu.	
	Navamsa.		
Buda.	Kethu.	Sani. Kuja. Ravi. Sukra.	Chundra.

Please note carefully the reasoning—Guru is the lord of the 8th and 11th houses and is evil. He occupies 10th house from birth with Ravi and Buda and 11th house from Chundra. From *Lagna* Buda owns 2nd and 5th houses and Ravi owns 4th house. *Lagna* has evil planets on both sides, Sani in the 2nd and Chundra and Rahu in the 12th. These with Kuja and Kethu in the 6th indicate Balarista or early death. Sukra lord of birth is in the 8th aspected by Sani. These are evil combinations for early death. But the presence of Guru, Buda and Ravi in the 10th house which is the last and the best quadrant saved the life and the gentleman is living. He passed through very serious dangers in Sukra's Period early in life and his life was despaired of on more than half a dozen occasions and the occupation of the 10th by auspicious planets saved him from an early grave. We shall examine his future life. Sani is in the 2nd house. Guru owns 8th and 11th houses and Buda owns 2nd and 5th houses. There are 3 planets threatening his life *viz.*, Guru, Sani and Buda. As per illustration of the above principle we have to look to the most powerful

for causing death. Guru owning 8th and 12th houses is bad enough, Sani is in the 2nd and Buda owns the 2nd house. Of these Sani must be declared to have jurisdiction to kill the person as he is in the 2nd house, has evil disposition and he occupies a middle position between Guru and Buda. This is strengthened further by his position in the Navamsa. There Sani is the lord of the 10th and 11th houses, occupies the 7th with Kuja lord of the 1st and 8th houses, Ravi lord of the 5th and Sukra lord of the 2nd and 7th houses, and is aspected by Guru lord of the 9th and 12th houses. Buda is also bad as he owns 3rd and 6th houses and occupies the 9th house. From Chundra in the *Amsa* Sukra is the lord of the 2nd and 9th houses, Ravi is the lord of the 12th and Kuja is the lord of the 3rd and 8th houses. All these are in the 2nd, Sani is the lord of the 5th and 6th houses. Their occupation of the 2nd where Sani is exalted and Ravi is debilitated, is very peculiar and they empower Sani to do his murderous work in preference to Guru who comes before Sani and Buda who comes after him. I can only indicate briefly the line of argument, leaving the readers to use their own intelligence and judgment, in the horoscope submitted for their consideration as an example.

नदिशेयुर्ग्रहास्सर्वे स्वदशासु स्वभुक्तिषु ।
शुभाशुभफलं नृणामात्मभावानुसारतः ॥ २८ ॥

STANZA XXVIII.

Planets do not give in their Periods and sub-periods all the good or evil they are able to do by their positions, associations and aspects in the horoscope.

NOTES.

A planet is influenced to do evil or good for various reasons. His occupation, his owning, association, exaltation, debilitation, retrogrades, accelerations and aspects, his enemities and friendships have much to do with the results which he produces upon the native. Every planetary period begins with its own sub-period and its further minor periods until we reach the minutest time possible. Several systems of calculations of these planetary periods are recommended in the Astrological works. According to Brihatjataka, a standard

work on Astrology, the period of the most powerful planet in the Kendras is the first in order. There is the *Vimsottari* (120 years) and *Astottari* (108 years) systems prevalent in Southern and Northern India respectively. The terms of years ascribed to the planets also differ. In Southern India *Oodudasa* or periods calculated according to the rising constellation at the time of birth are in vogue, and they are easy to determine. In another system the most powerful planet including the *Lagna*, begins as the lord of the first period. The strength of the planets has to be found by the sources of power prescribed in the Astrological works elsewhere—such as the *Sthanabala, Digbala, Kalabala, Viryabala, Chestabala, Nysargikabala* and the various good and evil *Vergas*. The reader is referred to my English translation of the *Sarwartha Chintamani* in the first Chapter for full details on this important branch of knowledge. Find out the *Nakshatra* or constellations at the time of birth and see how much of it passed and how much remains. Take the Sun's period which is 6 years. This represents the Sun's general period. Then we have *Vidasa* or sub-period, 3rd we have the *Bhookti* or sub-sub-period, 4th Antardasa or sub-sub-subperiod, 5th we have Antarantara or still smaller division. Then we have the *Sookshma* or still smaller division and *Prana* or the smallest of the planetary sub-divisions enabling us to make hourly or even half hourly predictions. Take *Ravi Dasa* 6 years. The planets have an invariable proportion in the distribution of their periods and sub-periods. It is seen that the Sun gets 6 years out of 120 years the total of the planetary periods. In the period of 6 years, his sub-period bears the same proportion as his general period bears in the 120 years. When he has 6 years for 120 years, what will he have in 6 years? $\frac{6+6}{120}$ years $=\frac{36}{120}$ years. As the denominator is greater we have to reduce the fraction to months—thus we have $\frac{36\times12}{120}=\frac{36}{10}=\frac{18}{5}=3$ months and we have $\frac{3}{5}\times30$ days $=18$ days. The sub-period of Ravi in Ravi's general period is 3 months and 18 days. In all the other minuter divisions Ravi bears the same constant proportion of 6 to 120. If we take Ravi's sub-sub-period we have $3\frac{18}{30}$ months $=\frac{108}{30}\times\frac{6}{120}$ months

$$=\frac{9}{30}\times\frac{6}{10}=\frac{3}{10}\times\frac{3}{5}=\frac{9}{50}\text{ months}=$$

$$\frac{9\times30}{50}\text{ days}=\frac{27}{5}=5\tfrac{2}{5}\text{ days.}$$

Now if we require further sub-divisions we have to follow the same

rule. Ravi has the same proportion of 6 to 120 years as he has in the general period of man's existence.

आत्मसम्बन्धिनो ये च ये ये निजसधर्मिणः ।
तेषामन्तर्दशास्वेवं दिशन्ति स्वदशाफलं ॥ २९ ॥

STANZA XX1X.

Planets who are with the lords of the periods, planets who occupy the houses of the lords of the periods and planets who are otherwise equal in strength to the lords of the periods, give similar results as the lords of the periods themselves, in their periods and sub-periods.

NOTES.

The Dasa and its Sub-Divisions have to be calculated with reference to the rising constellation at the time of birth. That is called the *Janma Nakshatra.* I have already given the Dasas (Periods of planets) for the 27 constellations. Krittika at birth commences with the period of the Sun. In judging of the planetary influences, in their periods, sub-periods and all the minor divisions, the reader has to bear in mind the several sources of strength and weakness which the planets have. If one planet occupies the house of another planet and the latter is the lord of the period *(Dasanatha)* then the former gives results similar to those given by the *Dasanatha.* Those who are also in conjunction with the Dasanatha, produce similar results to him.The owner of the house, occupied by the *Dasanatha* produces results similar to the latter. Other planets which are similar in strength or weakness as the Dasanatha give the same results. Planets are said to be similar in strength when they occupy houses of the same nature, or possess lateral, periodical, positional and other advantages detailed in the Astrological works and to which constant references have already been made. This is a direction given to the Astrolagical student to measure the strength of the planets in producing results, when their sub-periods and other minute divisions intervene in those of the general periods. All planets send out light to us though it may be the reflected solar ray. The effects of a solar ray pure and simple must be different from the effects of the same ray when reflected

from the bodies of other planets, which have an absorbing tendency to some of the vital powers of the Sun's rays. The determination of these effects seems to be the great aim of those astrological writers and the strength or weakness means the degree of intensity with which the planetary rays are reflected in their modified forms.

इतरेषां दशनाथविरुद्धफलदायिनां ।
तत्तत्फलानुगुण्येन फलान्यूह्यानिभुक्तिषु ॥ ३० ॥

STANZA XXX.

In the periods and sub-periods of other planets, unconnected with the lord of the general *Dasa* the results are to be predicted otherwise when they are opposed to him and inclined to give contrary effects.

NOTES.

In stanza 30 the author stated that in the general period of a planet we have to expect similar results to *him* if we get the sub-periods or other minor divisions of planets who are with him, or in his house, or who own the house Dasanatha occupies. There must necessarily be two or three sets of planets in the horoscope of every man. One set are directly connected with the *Dasanatha* or are otherwise under his special influence by conjunction, aspect or occupation. There are then some other planets who are directly opposed to the influences of the lord of the general *Dasa* and who try always to give their own or who try to modify the results of the *Dasanatha.* There will be a third set who are partly that way and partly this way, a sort of indifferent party. The author tries to explain the results of sub-periods belonging to the planets who are opposing the lord of the *Dasa.* When the lord of the Dasa is for giving good health and the lord of the Bhookti (sub-period) is for producing sickness, what would be the result? The *native* becomes indifferent in health. If *Dasanatha* is for giving gold and money and the *Bhooktinatha* is for stealing it away, the person will be possessed of gold and money and loses them or will have them in small quantities. If on the other hand the Lord of the *Dasa* and *Bhookti* periods are identical in interests or otherwise agreeable by conjunction or aspects, the *native*

will have much wealth or honor or success with very slight exertions on his part. Take a worldly example. If our subordinates agree with us in doing good to a person the person will be easily benefitted. But when the superiors and the subordinates are at loggerheads the person who is to be benefitted by them would suffer from want of agreement between his benefactors. Opposition is always injurious and must be cleverly overcome.

स्वदशयां त्रिकोणेशौ भुक्तौकेन्द्रपतेश्शुभं ।
दिशेत्सोपि तथानोचेद् सम्बन्देपि पापकृत् ॥ ३१ ॥

STANZA XXXI.

In the *Dasa* of the lord of 5th or 9th houses, who is not otherwise powerless, the lord of the Ist, 4th, 7th, and 10th houses, though unconnected with the *Dasanatha*, produces good. Similarly *Bhooktinatha* who chances to be owner of one or more quadrants and who is not otherwise weakened produces good in the *Dasa* of the lord who governs 5th and 9th houses.

NOTES.

This stanza is capable of several interpretations. The *Dasa* of the lords of the 5th and 9th has already been declared to be good. But the lord of the 5th or 9th may also be the lord of 6th, 8th, 12th or other inauspicious signs, may be in conjunction with evil planets may have malicious aspects, and may be debilitated. Here deductions must be made from the general powers of the lords of 5th and 9th houses for doing good. Suppose we have the sub-period of a lord of the quadrants in such a *Dasa* what will be the result ? The author says that if the lord of the sub-period owns any of the quadrants (*Kendras*) and has no evil influences detailed above in the case of the ruler of the 5th and 9th houses and has no connection with the *Dasanatha* he produces good in his sub-period. The author apparently seems to make no provision in a reverse case.

Take an example. We have the *Dasa* of a planet who owns any of the quadrants, and who is otherwise powerful. Does he give us good

as the lord of the 5th and 9th houses? Take again the lord of the 5th or 9th house in the *Dasa* of a lord of the quadrants. Does he produce good results if not otherwise powerless? other cases may also be put forth. But the reader is referred to the general principles laid down in the beginning of this work for a solution of these and many similar difficulties. All planets—good or evil—who own 5th or 9th houses produce good, while all planets who own quadrants are not declared as productive of auspicious results. It seems clear that the value of the planets who rule 5th or 9th house in producing good is greater than the value of the planets who govern *Kendras*—1–4–7–10. *Benefics* ruling quadrants are producers of evil while *malefics* governing *Kendras* are productive of favourable results. Whether good or evil planets, they produce good when they own the 5th and 9th houses.

आरम्भे राजयोगस्य भवेन्मारक भुक्तिषु ।
मलयन्तितमारब्धं क्रमशः पाप भुक्तयः ॥ ३२ ॥

STANZA XXXII.

Success comes in the Dasas of death-inflicting planets. Evil planets in those sub-periods not only work against this success but also bring death to the *native*.

NOTES.

Lords of 2 and 7 are death-giving planets and these two houses are called *Maraka* (death) houses.

The lords of these houses give success in their *Dasas*. But when the *Bhooktis* of evil planets intervene the success predicted will be negatived and they bring death also. Planets who are in conjunction with death-inflicting lords give prosperity. Those who are not with them but otherwise favourably disposed will give limited fortune, and those who are not in conjunction with them and who are maliciously disposed give ruin and death. The words *Evil planets* have two significations. Guru, Sukra, Poornachundra (full Moon) and well associated Buda are generally termed good planets or *Benefics*. While Sani, Kuja, Ravi, Kshinachundra (New Moon) and badly associated Buda are called evil planets or *malefics*. Good planets are also called

evil when they own 1st, 3rd, 4th, 6th, 7th, 8th, 10th, 11th, and 12th houses, when they have evil aspects, or when they are debilitated or when they have evil conjunctions. Evil planets may become good when they are lords of 1st, 4th, 5th, 7th, 9th, and 10th, houses. Evil planets are not called good planets or *vice versa*. We say good planets own evil houses and produce evil and evil planets own good houses and give good. On the use of the terms *evil* and *good* there is a little confusion even in the sanskrit works. On a closer study and greater familiarity with the subject the student will at once see that each of the two words *evil* and *bad* when used with benefics and malefics or *vice versa* has a limited meaning and gives no room for confusion. The word *Rajayoga* is also vaguely used; some Astrologers give it a narrowed meaning and make it refer to only success in political or official life, while others explain it by saying that it means success in any walk of life and happiness thereby.

तत्सम्बन्धि शुभानां च तदापुनर संयुजां ।
शुभानान्तु समत्वेन नासंयुग्योगकारिणां ॥ ३३ ॥

STANZA XXXIII.

Good planets in conjunction with the lords of the death inflicting houses give success. These planets when they are not in conjunction with the above give moderate success in their sub-periods. Powerful planets give good success in the *Bhookties* even when they are not in conjunction with the owners of the death-inflicting houses.

NOTES.

Stanzas 33 and 34 refer to *Dasas* and the *Bhookties* which intervene during them. The *Dasa* may be generelly good but the sub-periods of planets which are evil in themselves or of the planets who are opposed to the influences of the Dasanatha, will not be so very favourable. If the lord of the general period is good and the lord of the sub-period is bad, the good of the former is cancelled by the evil of the latter and the result will be indifferent. If one lord is good and the other is indifferent, there will be some moderate success, if both are good the results will be eminently successful, if both are bad, the

results will be disastrous. If the sub-lords are in conjunction with the major lords, they produce good. If they are not in conjunction but good otherwise they produce partial success. If they are bad and not in conjunction with the Major lords they produce ruin and death.

शुभस्य स्ववियुक्तस्य दशायां योगकारकाः ।
स्वस्वभुक्तिषु चेच्छन्ति कुत्रचिद्योगकारिणां ॥ ३४ ॥

STANZA XXXIV.

Planets which are disposed to give *Rajayoga* will do so in their sub-periods, which *intervene* during the general periods of planets with which they are not associated.

NOTES.

The stanza is plain enough. A planet which becomes good for several reasons wants to produce success to the *native.* His own *Dasa* may not come at all during the life of the person. But the sub-periods of planets being much shorter in duration may come and go away many times during his life. It has been remarked above that planets in combination with those who are good will also give success. This may be due to the purification of his own rays by conjunction with the purer rays of the nobler planet, or by the rays of the weaker planet becoming inactive on account of the superior power of the rays of the more exalted one. In either way the result is auspicious. But if there is no conjunction between the lords of the general and the sub-periods ,then the results will be good or bad according to the nature of the individual planets whose power is exercised. The sub-period of a well situated planet will give success in the general period of a planet with which he is not even united.

तमोग्रहौ शुभारूढावसम्बन्धाश्च केनचित् ।
अन्तर्दशानुरूपेण भवेतां योगकारकौ ॥ ३५ ॥

STANZA XXXV.

When Rahu and Kethu occupy favourable houses and are not in conjunction with any other planets they give suc-

cess in their respective sub-periods according to their relative strength.

NOTES.

Rahu and *Kethu* (Dragon's Head and Dragon's Tail) have no independent mansions which they own. They are called *shadowy* planets or *chaya* (Shadow) *Grahams* (planets) or Thamo (dark) Grahas. But some of the later writers have given these planets, places of exaltation and deblitatation. Exaltation means for good or evil planets, the state of a planets in a particalur house, where it is capable of producing the greatest possible good. Debilitation means the opposite state. These two states of exaltation and debilitation are called *Oocha* and *Neecha* respectively in sanskrit. In the latter state the planet will be inclined to do the greatest possible harm to the native. When a planet is in full glory the rays seem to have a peculiar effect in producing much success and happiness. When the planet is eclipsed or its rays are greatly disturbed and modified for worse, they become useless and produce misery and failures. From *Mesha* to *Kanya* Rahu is considered powerful and he tries to do good. From Thula to Meena Kethu is good and gives success. *Vrishabha* (Taurus) is specially strong for Rahu while *Vrischika* (scorpio) is so considered for Kethu. There are some differences in ascribing houses of exaltation and debilitations and I shall represent the most approved doctrine here without entering into unnecessary details.

पापायदि दशानाथाः शुभानांतदसंयुजां ।
भुक्तयः पापफलदा स्तत्संयुक्शुभभुक्तयः ॥ ३६ ॥

भवन्ति मिश्रफलदा भुक्तयो योगकारिणाम् ।
अत्यन्त पापफलदा भवन्ति तदसंयुजाम् ॥ ३७ ॥

STANZAS XXXVI & XXXVII.

If the lords of the *Dasa* are evil and the lords of the sub-period are favourable but unconnected with them, they produce evil. If the favourable lords of the sub-periods

join the *Dasanathas* they produce indifferent results. Powerful planets who are not in conjunction with the lords of *Dasas* who are evil produce very unfavourable results.

Planets who are capable of giving *Yogam* and who are not connected with the lords of the *Dasas* will give good results in their subperiods during such *Dasas*.

NOTES.

Again the idea seems to be repeated. It may be to make the matter more emphatic that the author is laying much stress on this point. There is however a nice distinction drawn by the author. He seems to make a difference between good planets *Shubhagrahas* and planets which are said to be powerful or *yoga karakas*. The meaning of the latter expression seems to be that those planets which are not good in nature, but become powerful by association or otherwise are called *yoga karakas*. Guru, Sukra, Poornachundra, and well associated Buda are called *Shubhagrahas*. But when they are debilitated, badly associated, or occupying evil houses they produce evil and may be called evil planets. But there is the general term *evil* applicable to Kuja, Ravi, Sani, badly associated Buda and Kshinachundra along with-Ravi and Kethu. These also may produce good or bad according as they own good or evil houses, combine with good or evil planets, and have exaltations or debilitations. Therefore *Shubhagrahams* are different from *Yogakarakagrahams*.

The distinction deserves to be specially remembered as the *Phalam* (results) to be predicted depends largely upon these considerations. Sani for instance can own 9th and 10th houses and then becomes very powerful, and if also exalted and well associated he will produce splendid results. So also any other evil planet. Under these circumstances he will be called a *yogakaraka* planet and not a *Shubhagraha*. If Guru owns 8th and 11th houses he becomes evil and produces bad. The author seems to have three different cases under contemplation in the treatment of *Dasas* and *Bhookties*. (1). Where the lords of the periods are evil and the lords of the subperiods are favourable and not in conjunction with them the result will be unfavourable. (2). Where they join the lords of the Periods they produce indifferent results. (3). Where the lords of the sub-

periods are Powerful and are not in conjunction with the *Dasanathas*, they produce very unfavourable results. The conjunction of even evil planets seems to mitigate the bad they would otherwise inflict on the *native.* These cases must be clearly distinguished in consultations of horoscopes, and in the subsequent prediction of results.

A little repetition I am afraid occurs here. The idea is already explained in the previous verse. Planets unconnected with the lord of the *Dasa* will give good if they are otherwise powerful, during their sub-periods. Here the author seems to particularise the time when those planets who are not in conjunction with the lord of the general *Dasa* will produce good. The time indicated is the sub-period which intervenes during the *Dasa* of the planet with whom the lord of the *Bhookti* is not associated. It must be remembered that this is a small work in which at most, only the barest outlines of astrology could be given. All the details of the complicated Astrological science are not possible to be clearly enumerated in a work which is only elementary in its nature and therefore the readers must have resort to other comprehensive treaties to make *certain* prediction. *Predictions* are the fruits of the Astrological sciences and they are therefore the hardest to produce. Primers treating of Botany, Physics Physiology, Chemistry, Geology, Biology or Psychology cannot pretend to be exhaustive and are generally more intended to rouse the curiosity of the students for making deeper studies in those branches knowledge than to be the sure guides on which the greatest confidence could at once be placed. From the very elementary nature of the books, they must be considerably defective and generally superficial.

सत्यपि स्वेनसम्बन्धे न हन्ति शुभभुक्तिषु ।
हन्त्यसत्यपिसम्बन्धे मारकःपापभुक्तिषु ॥ ३८ ॥

Stanza. XXXVIII.

The lord of the Period who has jurisdiction to inflict death does not do so in the sub-periods of favourable planets who are in conjunction with him. He causes death in

the subperiods *of malifics* who are not in conjunction with him.

NOTES.

There are two combinations contemplated here and they must be specially borne in mind. First we have to determine who is the most Painful planet to inflict death and then if his general Period is long we have next to determine in whose *Bhookti* death is caused. Life is the most important question for any person and therefore his longevity must first be considered and determined. Then the good and bad results in his life have to be predicted. Prospects in life have no value whatever unless we know the length of the span of our existence. The author says that in the *Dasa* of the *Maraka* planet, the *Bhookti* of the favourable planet who is in conjunction with him does not produce death, but the *Bhookti* of the evil planet who is not in conjunction with the *Dasanatha* will produce certain death. The question may then be raised as to whether the *Bhookti* of the evil planet who is in conjunction with the *Maraku Dasanatha* produces death or favourable results? From a careful perusal of the above verses it appears clear that the periods and sub-periods of even the worst planets when they are in conjunction with each other do not inflict such evil as the periods and sub-period of planets who are not in conjunction with each other. Therefore there is some good in the very act of conjunction or combination which should not be lost sight of by the student of Astrology when he attempts to make his predictions. I have already stated the results of the sub-periods of the favourable planets when they are not in conjunction with the planets whose periods govern the *native* for the time being.

परस्पर दशायांश्च स्वभुक्तौ सौरिभार्गवौ ।
अदिशेतां व्यत्ययेन विशेषेण शुभाशुभम् ॥ ३९ ॥

Stanza XXXIX.

Venus and saturn (*Sukra* and *Sani*) give good or bad results in their respective periods and sub-periods inversely.

NOTES.

These two planets seem to have a peculiar affinity and produce good or evil in an intense form inversely in thier *Dasas* and *Bhookties*. If Sani is good and his *Dasa* governs man, the *Bhookti* of Sukra, when he is well disposed, produces much excellent results. The author says that even if there are other Bhookties equally favourable like that of *Sukra* they will not produce such splendid results as Sukra can do. Thus in the *Dasas* of Sani and Sukra and their sub-periods intervening them, the greatest fortune may be expected if they are favourably disposed. Whatever may be the occupation of the planets or their association, Sani and Sukra will produce the most intense effects during their periods and sub-periods, which no other two planets could produce. The author has taken us far into the fields of Astrology and has shown by brief but very expressive stanzas the results of many principles guiding the life of the creature. He has shown the relative merits of the planets, the periods of successes and failures, the principles on an examination of which death may safely be predicted and a general survey of the other items which give strenth or weakness to the planets. These are all general results and now in the 40th stanza and the subsequent ones, he is going to make a summary of the results, which the native born in each of the 12 Zodical signs, is likely to enjoy. This will help the student at once to see which of the planets are favourable and which are not in judging of the different *lagnas* in which people are born.

Stanza XL.

प्रतिलग्नं समालक्ष्य पूर्वोदिष्टा विरोधतः ।
तत्तद्ग्रहस्वरूपाणि क्रमेणैव विद्मण्महे ॥ ४० ॥

We shall now speak of the different evil and good prospects which the planets give in the Zodiacal signs from Mesha (Aries) to Meena (Pisces). These good and bad results will be in conformity with the principles, which have already been explained by us before.

NOTES.

In the first thirty nine stanzas of his work the author has tried to explain briefly the general principles of Astrology and they will be now summarised as it were for the convenience of the readers. There are 12 Zodiacal signs and he will give the principal good and bad results which accrue from the different planetary combinations in each of these 12 houses. Which planets are good in Mesha (Aries), which are bad, and whose combinations produce Raja Yoga (political success) whose conjunction inflicts misery, and who are likely to produce death and in whose period and sub-period, these and similar points are determined with reference to each of the houses and each of the planets; and therefore we request the astrological students to carefully follow the author in the important stanzas which are given for their guidance. Of the several works which the translator had read on Astrology, he has much confidence in the working out of the general principles laid down here, as they will be amply verified at every step of the reader in the line of his prediction.

मन्दसौम्य सिताः पापाः शुभौ गुरु दिवाकरौ ।
नशुभं योगमात्रेण प्रभवेच्छनिजीवयोः ॥ ४१ ॥

STANZA XLI Mesha—Aries.

A Person born in *Mesha Lagna* (Aries as birth time) has Sani, Buda and Sukra ill disposed towards him. Guru and Ravi are auspicious. The Simple combination of Guru and Sani produces no beneficial results.

NOTES.

Here the author has drawn attention of the readers to 3 most important points to be consulted in estimating the good and evil results which are likely to happen to the person born while Mesha is rising at the time of birth. Sukra is the lord of the 2nd and 7th houses, Buda is the lord of the 3rd and 6th houses, and Sani is the Lord of the 10th and 11th houses. Of course, it has already been pointed out in the earlier portions of this work, that the Lords of the

3rd, 6th, 8th, 11th, and 12th, houses are bad. Therefore Buda being the Lord of the 3rd and 6th houses to the person who is born in Mesha, becomes evil. Sukra owns 2nd and 7th houses. Good planets owning quadrants are evil and 7th is one of the quadrants. Sani owns 10th & 11th houses of which, the 11th is bad while the 10th house (quadrant) owned by an evil planet like Sani is good. Buda is perfectly bad, but in the cases of Sukra and Sani, out of the two houses each of those planets owns, one is evil and the other good. But Buda, Sani, and Sukra are not friends of the Lord of Mesha. *viz.*, Kuja or Mars. This point is fully explained in the Astrological Self Instructor and Primer published by me in English. Guru and Ravi are declared to be good. Ravi owns the 5th house from Mesha and Guru owns the 9th and 12th houses. It has been already shown that the Lords of the trines (angular points of an equilateral triangle) are productive of good results. Ravi owns only one house and he is perfectly good, but Guru owns 9th as well as the 12th of which 9th is good and twelfth is bad. Guru, Ravi, and Kuja (Lord of Mesha) are friends and thus though Guru owns one of the evil houses, he will, in the main, produce good and not evil. The 3rd point the author refers to is the nonproduction of the Raja Yoga by the combinations of the Lords of the 9th and 10th houses. This sounds contrary to his own declared principles enunciated in Stanza 16 of this work, where he says that Rajayogam is produced by the combination of the Lords of the quadrants and trines. But in the case of these two planets, they not only own 9th & 10th houses, whose combination ought to produce good, but they are also Lords of the 12th and 11th houses, whose combination acts against the production of the Rajayogam (*vide* p. 24). Therefore, the author says clearly that to the person born in Mesha, the simple conjunction of Sani and Guru is alone not sufficient to produce political success. We must look to other combinations for Rajayoga. The line of argument I adopt is simple enough and the reader is earnestly requested to note its force in making his predictions when he consults horoscopes.

परंतु तेन जीवस्य पापत्वमपि सिध्यति ।
कविस्साक्षान्नहन्तास्यान्मारकत्वेन लक्षितः ॥ ४२ ॥

STANZA : XLII.

But on the other hand Guru when combined with Sani, not only does not give good but will actively produce evil. Sukra does not himself kill the native although he possesses death-inflicting powers.

NOTES.

It was pointed out (vide stanza 41) that Guru being the lord of the 9th and 12th houses, has both good and bad combined within himself.

In the combination of Sani and Guru the author asked us not to expect any good results, and he here tells us that there will be evil in their combination especially on the part of Guru. This requires a clear explanation. Let us take an example. We know that a planet has good and evil influences due to various causes explained in the astrological works. If a planet is capable of giving one rupee worth of good and also one rupee worth of evil, the result will be that the planetary influence is neutral—good cancelling the evil. However, the astrological writers assure us that the result is not only not neutral, but is bad. They are of opinion that when good and evil influences of a planet are equal we must predict evil, but in a milder form. Remembering then this principle of their explanation, we shall see why Guru is bad in the combination with Sani. Guru owns 9th and 12th houses, of which the 12th for Guru and 11th for Sani are evil houses. Here the evil is equal to the good these two planets have, as one of the two houses each planet owns is good while the other is bad. We can understand that the combination is bad, but why should Guru be particularly declared bad in producing evil in the combination, while Sani also contributes to bring about the combined evil result? Guru is an auspicious planet by nature and evil influences seem to affect him more; Sani is an evil planet and good influences seem to make him better. Guru owns one good and one bad house, and they neutralize each other's effects, but he has an evil association *viz.*, of being in conjunction with Sani. There is therefore something more than good and bad counteracting each other and Guru is declared to produce evil, because he has evil combination. But Sani has a better prospect. His owning good and

evil houses counterbalances the two results, but he is in conjunction with Guru, a declared good planet, and his position is improved. Therefore in the combination of Sani and Guru we see that the result is bad and that Guru is able to do more harm than Sani. Sukra owns the 2nd and the 7th houses and these two are called death-inflicting houses. If a planet owns one death-inflicting house it is enough to predict evil results, but when he owns two death-inflicting houses, we should naturally expect to see that he will kill the person undoubtedly. But though Sukra has jurisdiction to kill by governing the 2 houses, 2nd and 7th, he will not kill the *native* himself but will hand over the person to others who are also ill-disposed towards the person born in Mesha and who would do the execution work.

मन्दादयो निहन्तारो भवेयुः पापिनो ग्रहाः ।
शुभाशुभ फलान्येवं ज्ञातव्यानि क्रियाभुवः ॥ ४३ ॥

STANZA XLIII.

Evil planets like Sani &c., will cause death to the person ; try and find out the results good and bad which might happen to the person born in Mesha carefully and with reference to the principles of astrology.

NOTES.

Just in the previous stanza we pointed out that when Guru and Sani combine together Guru will inflict evil. Now we have to determine who will kill the native. The author says "evil planets like Sani &c." He takes Sani first and includes Buda and occasionally Chundra. Buda is bad, as he owns third and sixth houses. But Chundra is the lord of 4th. If he is full then, he will be classified as good and his owning one of the quadrants is bad and he may, by evil combinations, produce death. But if he is weak, then his owning the quadrant is auspicious and he will do good. These then are the planets who determine the death of the person born while the sign Mesha (Aries) is rising at the time of birth. I have given notes at considerable length, but the fuller the explanations offered even at the risk of repetition, the better it is for beginners who read these

works and who, I am sure, will be very much profited by the extra information given by me herein.

The author has already shown us very briefly indeed, what are the general principles of Astrology, how they have to be mastered and with what restrictions they have to be applied. But in a small work of this nature it is not possible for him to explain anything more than the barest outlines of Astrology, and those who are conversant with the Sanskrit language will find what an amount of brevity could be introduced in the Stanzas relating to Sciences in Sanskrit. He takes Sani as the most prominent planet for inflicting death, as he owns the 10th and 11th houses but really Buda could have been named with an &c., afterwards. Buda owns the 3rd and 6th houses and consequently ranks as the foremost evil planet to a person born in Mesha, because the two houses are bad and he is also a bad planet when his associations are evil. Why should Sani be then named ?, is a question that we might easily ask the author. Perhaps if he were alive he would have answered thus his readers. Sani owns 10th and 11th houses, Sani is the lord of longevity and Sani has an inclination to kill persons in preference to other planets whether preceding or following him in his periods or sub-periods. We refer the readers to Stanza 28th and notes on it. 10th house owned by an evil planet is productive of good, and it is the last angle of the quadrant and therefore is considered the strongest. In the same way the owning of the 11th house by an evil or good planet is productive of evil and as 11th is the last house among the 3rd, 6th, 8th, and 11th houses the fact of owning it confers the strongest tendency to produce evil. Sani is the *Auyushkaraka* or lord of life and therefore if he is well disposed he will increase the term of life and if ill disposed he will cut short the life. The influences of evil or good planets are of two kinds. First we have the general influence spreading among the different influences of the other planets and lasting all through the life of a person, this is called *Nisargika* or permanent. Second, we have the influences of the planets in their periods, sub-periods, and other minor divisions of life. These are called *Thathkalika* local or temporary. The latter influences last only during their respective divisions or sub-divisions. Here also the influences of the other planets cannot be overlooked. These two results of the planetary influences, must

not be confounded with each other and must be distinctly borne in mind. As Sani has a special jurisdiction to protect life and take it away, his name has been inserted by the author in preference to others. If he is bad, it is only then that we have to give him the power to cut short the life. Otherwise the death-time must be determined in the period or sub-period of other planets. The author further says that it is necessary to reconcile the principles of Astrology whenever any difference is found among them and if the student is only intelligent and careful, he will see that practically there is no difference among the various systems advocated by the astrological writers.

जीवशुक्रेन्दवः पापः शुभौ शनि दिवाकरौ ।
राजयोग करस्साक्षादेक एवां शुमत्सुतः ॥ ४४ ॥

STANZA XLIV. Vrishabha-Taurus.

To the person born in *Vrishabha (Taurus) Lagnam,* Guru, Sukra and Chundra are evil planets ; Sani and Ravi are good planets. Sani alone is capable of giving Rajayogam to the person born in *Vrishabhalagnam.*

NOTES.

Guru is the lord of 8th and 11th houses both of which are declared bad. Sukra is the lord of 1st and 6th houses and these are bad, as the first is a quadrant, and when owned by a *benefic* the result is evil. Sixth house is equally bad, Chundra is the lord of the third house and it is bad. So that Guru, Chundra, Sukra are bad planets because they own 8th and 11th, 1st and 6th and 3rd houses respectively. These are bad planets and they always try to do evil to the native. The author then begins to tell us who are good planets for persons born in Vrishabha. Ravi owns the 4th house and as he is evil and owns one of the quadrants he becomes good and produces beneficial influences. Sani is the lord of 9th and 10th houses and the possession of those two houses in one planet is excellent. Hence he becomes the most influencial planet in the horoscope of the native born in Vrishabha and produces the gratest good and *Rajayogam.*

जीवाद्योग्रहाः पापाः घ्नन्ति मारकलक्षणाः ।
बुधैस्तत्तत्फलान्येवं ज्ञेयानि वृषजन्मनः ॥ ४५ ॥

STANZA. XLV.

If evil planets like Guru &c., are possessed of death-inflicting powers they will kill the native born in *Vrishabha* in their respective periods and sub-periods.

NOTES.

Guru now figures prominently as the death-inflicting lord to the person born while *Vrishabha* is rising at the time of birth. Why should Guru be named, and not other evil planets who have also been declared to be inauspicious as inflicting death? Chundra owns the third house and is bad. Sukra owns the 1st and 6th houses, of which 6th is bad, while the first becomes bad by reason of its being owned by a benefic like Sukra. He is besides the lord of the birth and has some consideration for the life of the person born under his own influence, Guru owns 8th and 11th houses and is the declared enemy of the lord of birth and has none of the redeeming points to alleviate the evil he is capable of doing to the person born in *Vrishabha*. He owns two evil houses while Chundra owns only one evil house; Guru, therefore, is stronger than Chundra and also Sukra in producing evil. But in determining the evil or good which might result from the influences of the planets we cannot be too careful in weighing the evidence produced before us, and the facts have to be very nicely balanced before we pronounce our judgment in the matter. Guru, if well situated and aspected, may not inflict death. The student has to read well and digest facts.

भौमजीवारुणाः पापाः एक एव शुभःकविः ।
शनैश्चरेणजीवस्य योगोमेष भुवो यथा ॥ ४६ ॥

STANZA. XLVI. Mithuna—Gemini.

Kuja and Guru are inauspicious to the person born in Mithuna (Gemini) Sukra is alone good. Combination of

Sani and Guru produces the same results as have been stated in the previous stanza for persons born in Mesha.

NOTES.

This stanza is followed by 47-48-49 which slightly differ from the general principles laid down here. This difference is called *Matantaram* or separate doctrine. I shall explain fully after those slokas are given.

कुजभान्विन्दवः पापाः एक एव शुभःकविः ।
राजयोग करौ शुक्र सोमपुत्रौ शुभान्वितौ ॥ ४७ ॥
शनिर्जीव समायोगात्फलंमेष भुवोयथा ।
शनिस्साक्षान्नहन्तास्यान्मारकत्वेन लक्षितः ॥ ४८ ॥
भौमादयो निहन्तारो भवेयुः पापिनो ग्रहाः ।
शुभाशुभ फलान्येवं ज्ञातव्यान्युग्मजन्मनः ॥ ४९ ॥

STANZAS. 47-48-49.

Kuja, Ravi and Chundra are inauspicious. Sukra alone is good. If Sukra and Buda are well associated they give Rajayoga (47).

When Sani joins Guru, the result will be similar to what they produce on the person born in Mesha. Sani will not directly kill the person even when possessed of death-inflicting powers, (48).

Kuja and other evil planets become powerful in inflicting death. These results have to be carefully found out for persons born in Mithuna (49).

NOTES.

In Stanza 46 the author says Kuja and Guru are bad. Kuja owns 6th and 11th houses. Both are bad for any planet to own. Guru is evil because he owns 7th and 10th (*vide* notes to Stanza 6).

Sukra owns 5th and 12th houses and is a friend of the lord of Mithuna (Buda) and he is entirely good. Sani owns 8th and 9th houses. 8th is bad (*vide* P. 9). 9th is auspicious.

Combination of the lords of Kèndras and Thrikonas is productive of Rajayogam (*vide* P. 14). Combination of Guru and Sani produces no Rajayoga for reasons well explained under Mesha Lagna (*vide* Stanza 42). In Stanzas 47-48-49 the author introduces Chundra as inauspicious. This introduction of Chundra lord of the 2nd house is called *Matantara.* The owning of the 2nd house has not been declared to be bad anywhere by the author. Chundra and Ravi own each only one house while the rest of the five planets own each two houses. In stanza 7 the author says that the lords of the 2nd and 12th give good or bad as their conjunction is good or bad and the nature of the houses they occupy. Then why should Chundra be called bad here, without knowing anything about his conjunction and the nature of the house he occupies? Chundra and Buda are also not such inveterate enemies. The author anticipates two positions for Chundra. The two best houses for Chundra are Vrishabha where he is exalted and Kataka which is his own. If Chundra is in Vrishabha, he will be in the 12th house from Mithuna and is therefore bad. If he is in Kataka he will be in a *Maraka* house which is also bad. On these accounts he must have been declared to be bad. Sani will not kill himself even when he has Maraka powers. The reason is he owns 9th, a very good house. Kuja and other evil planets kill the person. Kuja owns 6th and 11th, Ravi 3rd, and Guru 7th and 10th. All these are bad and enable their lords to kill the person born in Gemini. Guru certainly is bad if armed with death powers. In the explanation of these points it is not possible for me to take the reader into the labrynth of the astrological formulas. It can only be pierced through by a little perseverance and energy. A few months' study will familiarise these apparently difficult points and the formulas can easily be kept for ready reference by a well balanced mind.

शुक्रमन्द बुधाः पापाः विदुर्धिषण भूसुतौ ।
राजयोग करस्साक्षादेक एव धरासुतः ॥ ५० ॥
भवेतां राजययोगस्य कारकौ गुरुभूमिजौ ।
रविस्साक्षान्नहन्तास्यान्मारकत्वेन लक्षितः ॥ ५१ ॥
शुक्रादयो निहन्तारो भवेयुः पापिनोग्रहाः ।
कुलीरसम्भवस्यैवं फलान्यूह्यानि सूरिभिः ॥ ५२ ॥

STANZA 50—51—52. Kataka Lagna.

Sukra, Sani, and Buda are evil for persons born in Kataka (Cancer); Guru and Kuja are also evil. Kuja is alone capable of giving Raja yoga (50).

The combination of Guru and Kuja gives to the *Native* Rajayoga (Political success). Ravi does not kill himself although possessed of death-inflicting powers (51).

Sukra and other inauspicious planets kill the person born in Kataka. We must judge of these results by the principles laid down in Astrology by the learned (52).

NOTES.

Sukra, Buda and Sani are evil. Guru and Kuja are also evil. Kuja alone is considered to be able to give Rajayoga. The combination of Kuja and Guru produces Rajayoga. Here apparently there seems to be an error in the transcription of the original work. The statement that Buda, Sukra, and Sani are evil to the *native* born in Kataka, is intelligible enough. Even Guru may be said to be evil, for he owns 6th and 9th out of which the 6th house is bad, Kuja owns the 5th and 10th houses and is the only auspicious planet for Kataka Lagnam. How could he produce evil when the two houses he owns are good and when he is the friend of Chundra, lord of Kataka? Of course if we go to the length of finding a far fetched cause in Kuja being *Neecha* in Kataka—it may be imagined that he may not be able to do good. But this does not

seem to be relevant or to have been conceived by the author. Then what is the best thing to be done ? The originals with me contain *Dhishana Bhoosatou*—Which means Guru and Kuja. May the last word be not *Bhaskarow* the Sun. That would quite fit the prosody and would certainly improve the sense. Any how in my humble opinion, I could not agree with the author if I am asked to read Kuja as also being an evil planet. Lords of Thrikonas are always good and Kuja is the lord of the 5th house. Evil planets are good if they own Kendras and Kuja is an evil planet. Besides the author will be thoroughly contradicting himself in what he says in stanza 11 (*vide* notes on P. 12). Kuja as an evil planet owning the last Kendra 10th is the most auspicious. This statement of the author is simply inexplicable and in the next sentence we have the author explaining that Kuja is the only planet who is able to give Rajayoga. Guru owns two houses 6th and 9th, of which the last gives him good. The good given by the 9th house may be cancelled by the evil produced by the ownership of the 6th. When evil and good are equal or balancing we have to predict evil but in a mild form. There are other works which lay down the principle that when a planet owns one good and one evil house, he may be classed as a good planet perhaps in a mild form . This view is different from that of the author of this work and I have simply drawn the attention of the readers to such differences in opinions on astrological points. Ravi is the lord of the 2nd house and he will not kill the *native* himself. Why ? perhaps he is the friend of Chundra and he does not like to get the blame himself. Sukra and other evil planets when possessed of *Maraka* powers, kill the person during their periods and sub-periods.

Sukra owns 4th and 11th, the first bad because Sukra is a benefic and his owning a quadrant is bad. The 11th is bad and Sukra owns it. Sani owns the 7th and 8th, of which the lordship of 7th gives him good while that of 8th produces evil. Buda is the lord of 3rd and 12th houses and he is necessarily bad. Cancer is an auspicious *Lagna* itself and when the Moon occupies it with Guru who is exalted here, great success will be produced. It is a watery sign and generally makes men stout and generous. The great Indian National hero *Rama* was born in Kataka with Chundra and Guru there, Sani in Thula Kuja in Makara, Sukra in Meena, Ravi in Mesha and Buda in Vrishabha.

मन्दसौम्य सिताः पापाः कुज एव शुभावहः ।
प्रभवेद्योगमात्रेण नशुभं गुरुशुक्रयोः ॥ ५३ ॥
गुरुभुक्तो यदा भौमः विशेषफलदायकः ।
बुधस्साक्षान्नहन्तास्यान्मारकत्वेन लक्षितः ॥ ५४ ॥
घ्नन्तिसौम्यादयः पापाः मारकत्वेन लक्षितः ।
एवं फलानि ज्ञेयानि सिम्हजस्य मनीषिभिः ॥ ५५ ॥

STANZAS 53—54—55 Simha Lagna (Leo).

Sani, Sukra, and Buda are evil. Kuja alone is good. The combination of Sukra and Guru alone will not produce Rajayoga (53).

When Kuja joins Guru the combination produces much good. Sani does not kill the native himself when he is endowed with Maraka powers (54).

Buda and other evil planets kill the person born in *Simha*, when they have Maraka powers. The wisemen after good consultation must predict these results to the person born in Simha (56).

NOTES.

Sukra owns 3rd and 10th houses and both are bad. Buda owns the 2nd and 11th houses, the last is a bad one, hence the 1st also becomes bad. Sani owns 6th and 7th houses of which 6th is bad while the ownership of the 7th gives good. But Ravi, Lord of Simha, is opposed to the influence of Sani and he is said to be his inveterate enemy. Kuja is the best because he owns 4th, a Kendra and 9th, a Trikona. This combination of *Kendras* and *Konas* is very excellent, but the combination must be the combination of the last Kendra 10th and the last Kona 9th. Guru owns 5th a good house and 8th a bad house. But when he joins with Kuja there will be Rajayoga. Sani will not kill the person because there is some good in him. But Sukra and Buda are thoroughly evil. The author

is silent about Chundra. He owns the 12th from Simha, and the Lord of the 12th is good or bad according to circumstances (*Vide* p. 8). Chundra is a friend of Ravi. My own humble view by long experience is that when Chundra is weak and is unfavourably situated there is nothing to prevent him, from killing the party himself. However this opinion is modestly put forward from a general knowledge of astrology, and not warranted by any statement made by the author of this work. I am responsible for this view and I think when evil is predicted in the Chundra Dasa when he is weak etc.,—the prediction will surely be verified.

जीवशुक्रेन्दवः पापाः एकोभृगुसुतश्शुभः ।
राजयोगकरस्सौम्यो भृगुपुत्रसमन्वितः ॥ ५६ ॥
निहन्तिकविरन्येतु मारकाख्याः कुजादयः ।
घ्नन्ति पापाः शुभान्यूह्यान्येवं कन्या भुवो बुधैः ॥५७॥

STANZA 56, 57. Kanya Lagna (Virgo).

Sukra, Chundra, Guru and Kuja are evil to the person born in Kanya (Virgo). Sukra alone gives good. Buda and Sukra when in conjunction produce Rajayoga (57). Ravi does not kill the person himself. Kuja and others who are evil kill the *native*. In this way the learned judge of these results—good and bad—after careful consideration. (58).

NOTES.

There are two expressions—*Kaviranyatie* other than *Kavi* or Sukra and *Raviranyatie* other than Ravi or the Sun. There seems to be some confusion in these two stanzas. How can Sukra be called evil and again in the same breath be called good.

Guru is bad because he owns 4th and 7th houses. Chundra is bad as he owns 11th house. Kuja is not mentioned. The Stanza should begin *Kuja jeevandavahpapaha* and then everything will be alright. Kuja owns 3rd and 8th houses both of which are bad. Sukra is good because he owns 2nd and 9th houses, and he is also called bad by

the author. This is contradicted by himself in the next half of the Stanza by saying that Sukra alone is good because he is the Lord of the 9th. The original works seem to have undergone many changes of this nature before they have been transmitted to us. However, following the author, we see that Kuja is bad, because he owns 3rd and 8th houses both of which are bad. The conjunction of Sukra and Buda who is the lord of birth seems to be necessary for Rajayogam. Chundra is also bad because he owns the 11th house and is bad. Buda is the lord of the 1st and 10th houses and therefore the combination between himself and Sukra, the lord of the ninth is considered to be very auspicious. This has already been explained so many times that it needs no further reiteration. In the first portion of the stanza under inauspicious planets, Ravi's name is omitted. Ravi owns the twelfth house and we have seen that the lord of the twelfth is bad. In inflicting death his name comes in. That is he himself does not kill the native even when he is possessed of death-inflicting powers. Kuja and others kill the native. Guru owns two quadrants 4th and 7th and both of them are bad. He is also as powerful as Kuja to kill the person. So also Chundra who owns 11th house.

जीवार्कमहिजाः पापाः शनैस्चरबुधौ शुभौ ।
राजयोगकरस्साक्षादेक एवांशुमत्सुतः ॥ ५८ ॥
भवेतां राजयोगस्य कारका इन्दुतत्सुतौ ।
कुजस्साक्षान्नहन्तास्यान्मारकत्वेन लक्षितः ॥ ५९ ॥
जीवादयोनहन्तारो भवेयुः पापिनोग्रहाः ।
शुभाशुभफलान्येवं ज्ञातव्यानि तुलाभुवः ॥ ६० ॥

STANZAS. 58, 59, 60. Thula Lagna (Libra).

To the person born in Thula, Guru, Ravi, and Kuja are inauspicious. Buda and Sani are productive of good. Sani alone is capable of giving Rajayogam (58).

The combination of Chundra and Buda produces Rajayogam. Kuja himself will not kill the person born in *Thula* even when possessed of death-inflicting powers (59).

Guru and other evil planets kill the person when possessed of death-inflicting powers; the good and bad results must be carefully predicted to persons born in *Thula* (60).

NOTES.

Guru, Ravi and Kuja are declared to be evil. Guru owns third and sixth houses, both of which are bad, and their Lord therefore is ill-disposed, Kuja owns the two death houses, second and the seventh. The Lord of a quadrant, when he chances to be an evil planet, is good, and I don't see why the author should class Kuja as evil. He stated nowhere that the Lord of the second is bad. He has said in the beginning of this work that the 2nd and 7th are death-inflicting houses and therefore their Lords must be presumed to be bad. And when he says that Kuja is bad for persons born in *Thula*, perhaps he means that as Kuja owns the two death-inflicting houses he is bad. Ravi is the Lord of the 11th house. And we have already been told that the Lord of the 11th house is evil, Sani and Buda are good. Sani is the Lord of the 4th and 5th houses and the combination of these two houses by one and the same planet is highly productive of good. This combination however is not so good as the combination of the Lord of the 9th and 10th houses. Buda is the Lord of the 9th and 12th houses, of which the Lordship of the 9th is good, while the Lordship of the 12th is bad. But Buda is a great friend of Sukra, the Lord of the sign Thula. This strengthens the good feeling between them and Buda declares himself in favour of persons born in his friend's houses. Sani alone is capable of giving Rajayogam. Chundra and Buda, when combined produce much Rajayogam. Kuja himself does not kill the person even when he is possessed of death-inflicting powers. Guru and other evil planets kill the person born in *Thula*, when they are possessed of death-inflicting powers. Kuja has been declared to be not able to kill the person himself. Chundra is the Lord of the 10th house while Buda is the Lord of the 9th house. We have it elsewhere distinctly stated that the combination of the Lords of the 9th and 10th is productive of good. In the case of the combination of Chundra and Buda, the author seems to have noted some difference. In the beginning of these stanzas he says that Sani alone is able to give Rajayogam. In the case of Sani, he be-

comes perfectly good as the two houses he owns are the 4th and 5th and both are good. But in the case of Buda and Chundra, there is some difference. Chundra, it is true, is the Lord of the 10th house and as he is Lord of one house he becomes good if he is in combination with the Lord of the 9th. But the Lord of the 9th is also the Lord of the 12th, and Buda therefore cannot do so much good as Sani can do. Sukra is the Lord of the *Lagna* and nothing is said of him. The author simply says Guru and other evil planets, kill the person when they possess death powers. Guru is evil, for he owns 3rd and 6th houses. Kuja is bad, for he owns 2nd and 7th houses but he himself does not kill. Ravi is the Lord of the 11th and he is bad. Sukra is the Lord of the 1st and 8th houses and therefore he becomes bad as both of those houses are bad. The author of the Jataka Chandrika does not mention clearly that the Lord of the birth is unfavourable. But we have it on good authority that the period of the Lord of birth is always productive of evil to the concerns of life, specially to its extent. *Thula* is owned by an auspicious planet Sukra and generally those who are born in this sign lead a fortunate life. We simply mean that as a sign of the Zodiac, it is one of the most powerful in the production of its own good results.

बुधशुक्रार्कतनयाः पापास्सुरगुरुश्शुभः ।
सूर्याचन्द्रमसावेव भवेतां योगकारकौ ॥ ६१ ॥
जीवोनहन्तासौम्याद्याहन्तारो मारकाह्वयाः ।
तत्तत्फलानिविज्ञेयान्येवं वृश्चिकजन्मनः ॥ ६२ ॥

STANZAS 61—62. Vrishchika Lagna. (*Scorpio*).

To the person born in *Vrischika Lagna*, Buda, Sukra, and Sani are evil. Guru is favourable. Ravi and Chundra become the real producers of Rajayogam (61).

Guru himself does not kill even when possessed of death-inflicting powers. Buda and other evil planets cause death to the person when they have power to do so. These

are the results which must be carefully borne in mind in predicting about *Vrischika Lagna.* (61).

NOTES.

Sani is bad, because he owns 3rd and 4th houses and is not friend of Kuja, Lord of Vrischika. The ownership of the 3rd house is evil, while the ownership of the 4th by an evil planet is good. Sukra is the Lord of the 7th and 12th houses, he is not a friend of Kuja and therefore produces bad. Buda is the Lord of the 8th and 11th houses and both these houses are very bad to own for any planet. Guru is good because he owns the 2nd and 5th houses. 5th house is no doubt a very auspicious one to own; but the lord of the second need not always be good natured. The author does not say anything about the combination of the Sun and Moon (Ravi and Chundra). But we know as a matter of fact that Ravi and Chundra are owners of each one house only. Chundra is the lord of the 9th a good house. Ravi is the lord of the 10th. Ravi is an evil planet and owns the 4th quadrant or 10th house and therefore produces good. The combination of the Lords of 9th and 10th houses must be productive of Rajayoga.

In many places the author of the Jataka Chandrika seems to hint that the Lords of the death houses 2nd and 7th are not good and that when they have the power they are likely to kill the person unless they are relieved from this responsibility by owning some good house, by associations with good planets, and by favourable positions and aspects. Here we have an illustration of that principle. Guru is the lord of the 2nd house and he must produce death. But Guru also owns the 5th house and therefore becomes a good planet. All planets who own the 5th and 9th houses, whatever may be their nature become good and this goodness perhaps is the real cause of Guru saving the life of the person born in Vrischika. Buda and other evil planets cause the death of the party. Buda owns 8th and 11th houses and these are very unfavourable indeed for any planet to own. Sani is the Lord of the 3rd house and he may kill.

Sukra is the Lord of the 7th and 12th and both of them are bad. Kuja himself is also bad and I don't see why he would not kill a person when he is ill-disposed. In all these cases we must patiently exa-

mine the details composing the combination of planets, see how much each planet is capable of giving good or bad, and summarise the results of the planetary combinations by reference to astrological principles. The apparent contradictions and inconsistencies must be reconciled as far as possible and to do this the reader must have acquired some mastery in the subject. Technical sciences are always difficult and when the student has no patience the difficulties multiply themselves and thousand fold and confound their humble efforts. But time and perseverence must win the day in the long run and we recommend the students to go carefully over the principles of astrological sciences enunciated here for their benefit.

एक एव कविः पापः शुभौभौम दिवाकरौ ।
योगोभास्करसौम्याभ्यां स्याभहन्तांशुमत्सुतः ॥६३॥
घ्नन्ति शुक्रादयः पापाः हन्तृलक्षण लक्षिताः ।
ज्ञातव्यानि फलान्येवं चापजस्य मनीषिभिः ॥ ६४ ॥

STANZAS. 63 and 64. Danur Lagna. *Sagittarins.*

To the person born in Dhanas, Sukra is alone evil. Ravi and Kuja are productive of good. The combination of Ravi and Buda produces Rajayogam. Sani himself does not kill even when possessed of death-inflicting powers. (63)

Sukra and other evil planets when invested with death-inflicting powers, kill the person born in Dhanas and these results must be carefully predicted by the learned (in astrology), (64).

NOTES.

Sanskrit seems to be a very flexible language and one which can be suited to any interpretation. The first portion of Stanza 63 is the same in the different book we have but the latter portion differs considerably. *Yoga Bhaskara Soumyabyam* is one reading while the other is *Yukto Bhaskara Bhoumabhyam Nahanti Ravi Nandana.* The first reading may be interpreted thus—the Yoga or combination of *Bhaskara* (Ravi) and *Soumya* (Buda) produces Raja-

yogam while the other reading means that when Sani is in combination with *Bhaskara* and *Bhouma*, he will not kill the person though possessed of death-inflicting powers. This point requires a thorough explanation. Sukra is bad because he owns the 6th and 11th houses both of which are evil and we can at once see that Sukra is bad. Kuja and Ravi are declared to be good.

Kuja owns the 5th and 12th houses of which 5th is good and 12th bad, while personally Kuja is a friend of Guru who is the lord of Dhanas. Ravi is both a friend of Guru and also owns the 9th house and thus he becomes a perfectly good planet. About the combination of Buda and Ravi one version is perfectly silent and I believe it is wrong or has apparently misunderstood the spirit of the author's explanation of the astrological principles. We have it clearly stated by the author in the earlier portions of his work that the combinations of the Lords of the quadrants and trines are always productive of good results and they give rise to Rajayogam or success in political life. Ravi is the Lord of the 9th while Buda is the Lord of the 7th and 10th houses both of which are quadrants. Therefore the combination of the Lords of the 9th and 10th houses must produce Rajayogam. This has been omitted in the second reading and I believe it is an important omission considering the particular care the author has taken all along to show the existence of Rajayogam whenever and wherever the Lords of the quadrants and trines unite together. The second reading, not only makes an important omission but also adds a misinterpretation. It says that *Ravinandana* (Sani) does not kill when he joins *Bhouma* or *Bhaskara*, *Bhouma* means Kuja. It is opposed to the spirit of the author's explanation. In none of the previous stanzas does the author say that a combination with another planet, exempts a planet from exercising such death-inflicting powers. Sani, it must be remembered, owns the 2nd and 3rd houses of which the last is an unfavourable house. The owning of the 2nd has not been distinctly declared to be an inauspicious one. The author says here and there that its lord becomes powerful in inflicting death. Therefore we may safely stick up to the first reading which is more sensible and consistent with the author's ways of explaining astrological principles. Who are other evil planets? Has not been clearly mentioned by him but those who are not men-

tioned in the list of good planets must be presumed to be evil as a matter of fact. Sani is evil, Buda owns 7th and 10th houses and becomes evil if he owns quadrants as an auspicious and good when owning quadrants as an evil planet. This therefore depends upon his associations and aspects. Chandra owns the 8th house but the evil which results from owning the 8th house does not exist in the case of Ravi and Chandra, and therefore Chandra ought to have been classed as a good planet because he also chances to be a friend of the lord of Dhanas *viz.*, Guru. These evil planets when possessed of death-inflicting powers kill the person born in Dhanas. All the above results, the author says, must be carefully predicted by the well-versed in the science of astrology. In stanza 64, there is another reading which also has to be carefully considered. The first reading which is the most correct I believe, says *Gnathavyani Phalanyavan*, while the second reading says *Budah-papayuthonathi*. The first means that we have to understand the results above named in the manner described, while the second reading means that Buda when combined with evil planets, does not kill the person himself. I do not understand why Buda should not kill when he is evil and when he possesses death-inflicting powers. The combination of an evil planet with other evil planets, has never been stated to produce good and death has been considered by mankind as the worst of evils though this question as a matter of fact, is open to serious objections into which it is not our present purpose to enter. These ill considered alterations and erasures in the original books and manuskripts have been producing much injurious results in as much as, we have to deal with the correct spirit of the technical sciences and not with their philological or word-quibbling niceties. In the interpretation of a stanza one has to be very careful about the explanation one offers. The spirit of the author must be preserved at any cost. His general principles of explanation must not be sacrificed for any vanity which might give the commentator some airs of originality, which he wishes to assume and the explanations offered to the public, must be consistent and sensible, so that they may, in no way, contradict the earlier portions of the work under reference and translation.

कुजजीवेन्दवः पापाः शुभौभार्गवचन्द्रजौ ।
राजयोगकरस्साक्षादेक एव भृगोस्सुतः ॥ ६५ ॥
चन्द्रात्मजेनसंयुक्तो विशेषफलदायकः ।
स्वयश्चैवनहन्तास्यान्मन्दोभौमादयः परे ॥ ६६ ॥
निहन्तारः पापिनस्ते मारकत्वेन लक्षिताः ।
ज्ञातव्यानि बुधैरेवं फलानिमृगजन्मनः ॥ ६७ ॥

STANZAS 65, 66 and 67, Makara Lagna—*Capricornus.*

To the person born in Makara, Kuja, Guru, and Chundra are evil, Sukra and Buda are good. Sukra alone is productive of Rajayogam. (65).

In conjunction with Chundratmaja (Buda) there will result much happiness. Sani will not kill the person though possessed of death-inflicting powers. But Kuja and other evil planets, when they are invested with death-inflicting powers, kill the native. These are the results which are generally predicted by the learned about the persons born in Makara Lagna. (66 & 67).

NOTES.

Kuja, Guru and Chundra are declared to be evil to persons born under the influence of Makara. Kuja is evil, because he owns the 4th and eleventh houses of which the 11 is bad while the 4th is good, because a quandrant owned by an evil planet produces good. Guru is evil because he owns the 3rd and 12th houses both of which are bad, for any planets to own. Chundra is the Lord of the 7th house and he is declared to be bad by the author. Here there ought to have been some exception put in. The author stated in stanza 6 that when planets are evil and own quadrants, they produce good, while good planets owning quadrants produce evil. If Chundra is weak, debilitated or badly associated and aspected he becomes or is to be considered as an evil planet and therefore when he owns quadrants he must produce good. But when he is full, well associated and

aspected he becomes auspicious and must produce evil when he owns quadrants. Sukra is good because he owns 5th and 10th houses. In cases where a good planet owns trines and quadrants together he seems to lose the evil that he would otherwise produce as lord of a guadrant.

In conjunction with Chundratmaja (Buda) there will result much happiness ? This para of the author is singularly vague. "Who should be in conjunction with Buda, is not clearly stated by the author ; perhaps he means that the combination of Sukra and Buda produces Rajayogam. Buda is the lord of the 6th and 9th houses of which the 1st is bad while the second is productive of good results. Sukra in this case does not want the help of any body to produce Rajayogam. He is the lord of 5th and 10th houses and he combines in himself the ownership of quadrants and trines. He has independent powers to confer good. No other combination could do Buda any good. Chundra is the lord of 7th, a quadrant and as such may produce good when he is weak or debilitated. But the combination of the lords of the quadrants 1st, 4th and 7th with lords of trines, is not so highly valued for Rajayogam, by the author. Sani will not kill the person though possessed of death-inflicting powers. This requires an explanation. Sani owns two houses 1st and 2nd. 1st is good because it is a quadrant and owned by an evil planet. The owning of the 2nd has been declared though indirectly to be bad. Sani has a natural tendency to kill natives because he likes to kill. To this there are powers added which ought to have made him a death-inflicting planet, but I suppose the owning of a quadrant coupled with the love he has for a person born under his own direct influence made him good to the person born in Makara. Kuja and other evil planets kill him. Guru is evil, Ravi is evil as also Chundra. So that practically we have Guru, Ravi, Kuja and Chundra for inflicting death while Sani, Buda and Sukra are for doing good especially the last two planets. The author says that these results must be carefully analysed and understood by the students of astrology.

कुजजीवेन्दवः पापाः एकोदैत्यगुरुश्शुभः ।
राजयोगकरौभौम कविन्श्चेको बृहस्पतिः ॥ ६८ ॥
नहन्ताघ्नन्ति भौमाद्याः मारकत्वेन निस्चितः ।
ज्ञातव्यानि बुधैरेवं फलानि घटजन्मनः ॥ ६९

STANZAS, 68, AND 69. Kumbhalagna—(*Aquarius.*)

To the person born in Kumbhalagna, Kuja, Guru and Chundra are evil, Sukra alone is auspicious; the combination of Sukra and Kuja produces Rajayogam. (68).

Guru will not kill the person born in Kumbha by himself though possessed of death-inflicting powers, Kuja and other evil planets when invested with death powers kill the native ; the results of planetary combinations must thus be known by learned pandits (in astrology). (69).

NOTES.

Kuja, Chundra, and Guru are evil. Kuja is the lord of 3rd and 10th houses of which the 3rd house is evil while the owning of the 10th by an evil planet like Kuja is productive of good. Guru is the lord of the 2nd and 11th houses and both of them are bad houses. Chandra is the lord of the 6th house and is therefore evil. The combination of quadrants and trines in one and the same planet produce good. Sukra owns 4th and 9th houses and thus he is good. But for Rajayogam, the combination of the lords of the 9th and 10th houses is necessary and therefore the author says Kuja and Sukra, lords of the 10th and 9th respectively must join together to produce political success. 10th house is the house of employment, political work, reputation, command and so on, and therefore its lord must combine with the lord of the 9th for producing Rajayogam. Guru is the lord of the 2nd house and as such possesses the power of killing the person. He is, besides, also the lord of the 11th house. But the author says, he will not himself kill the native when possessed of death-inflicting powers. Kuja and other evil planets kill the person when they possess death powers. Kuja owns 3rd and 10th houses of which 3rd

is bad while the 10th is good. When good and evil balance each other, by a rule of astrology, evil prevails. Chundra is bad and he may kill the party. Nothing is said of Ravi and Sani. Ravi is the lord of the 7th house and as an evil planet he must produce good by owning a quadrant. But he owns the 7th house which relates to death. He is not mentioned by the author in the list of the good or in that of the bad. Why? I suppose he is neutral. What about Sani? He is the lord of the 1st and 12th houses and as such owns one good and one bad house. But there is a special evil attached to Sani in this Lagna. The owner of the birth is also the lord of the 12th and this keeps him from doing any good to the native. The author is compelled to be very brief and he could not help it. Within the narrow limits of less than 80 Stanzas, he has to explain the whole spirit of astrology and threfore, he is very brief and his Stanzas are very comprehensive. The careful students to whom he invariably appeals for a careful prediction of the events in a man's life have to go to other books of astrology which give greater details and which are omitted by the writer and explain his *slokas* in the light of the general principles of the astrological sciences.

मन्दशुक्राम्शुमत्सौम्याः पापान्भौम विधौ शुभौ ।
महीसुत गुरौयोग कारिणा नैवभूसुतः ॥ ७० ॥
मारकामारकाभिक्या मन्दाद्यघ्नन्ति पापिनः ।
इत्यूह्यानि बुधैस्सम्यक्फलानि झषजन्मनः ॥ ७१ ॥

STANZAS 70 AND 71. Meenalagnam.—(*Pisces*).

To the person born in Meena Lagna, Sani, Sukra, Ravi and Buda are evil, Kuja and Chundra are auspicious. Guru and Kuja in combination produce Rajayogam Kuja himself does not kill the native even when possessed of death powers. (70).

Sani and other evil planets kill the person born in Meena when they posses death-inflicting powers. The learned in

astrology must try to understand the results of the planetary influences in this way for persons born in Meena Lagna. (71).

NOTES.

Sani, Sukra, Ravi and Buda are declared to be evil. Excepting Ravi the othor 3 planets are well known to be the foes of Guru, the Lord of Meena. Ravi is his friend. But Ravi owns only one house and that is the 6th. Therefore the Lord of the 6th house cannot be good. Sani owns 11th and 12th houses and as such becomes perfectly evil, both houses being bad for any planet to own. Sukra owns 3rd and 8th houses both are bad and Sukra therefore produces evil. Buda owns 4th & 7th houses. If he is weak, badly associated or aspected, he becomes a bad planet and when an evil planet owns two quadrants he ought to produce good instead of evil. But when Buda is well-aspected and is in conjunction with auspicious planets, he is said to become an auspicious planet himself and when he is considered a benefic owning two quadrants he is bad and he must be considered in a similar manner. But no such explanations are offered by the author in the work under notice. Chandra is the lord of the 5th house and Kuja is the lord of the 2nd and 9th houses and these are considered by him as productive of good results. Kuja is not said to kill the person though possessed of death-inflicting powers because, although he owns the 2nd house, he is also the lord of the 9th which is a very good sign for any planet to own. The combination of Guru and Kuja is needed for Rajayogam. Guru, it will be seen, is the lord of the 1st and 10th houses both being bad to own. But the author has explained in the earlier portions of his work that for the production of Rajayogam the combination or junction of the lords of the 9th and 10th are needed, Sani and other evil planets kill the person born in Meena when they are possessed of death-inflicting powers. Sani, Sukra, Buda, Ravi, and even Guru own evil houses and they may kill the person when they are invested with suitable powers for causing death to the native.

एवं द्वादशभावानां शुभाशुभ फलं विदुः ।
तन्वादि द्वादशानाञ्च भावानां योजयेत्फलं ॥ ७२ ॥

STANZA 72.

In this way the results of the planetary combinations for the 12 Zodiacal signs must be understood by the learned in astrology. In a similar way also should be explained the results of combinations for the signification of the 12 houses commencing from the *Lagna* whichever it might be and wherever we might commence it.

NOTES.

The author first explained the general principles of astrology and then led us to the different results which we have to predict for each of the 12 Zodiacal signs commencing from the *Aries* or *Mesha*. The signification of the 12 houses have not been explained by him. They must be learnt from other works on astrology. He further says that having known the results of the planetary combinations and lordships for the 12 houses, we must now proceed to consult in similar way to the elucidation of the good and bad which the native will have from the 12 significations commencing from the birth time or Lagna. The birth time indicates body, natural disposition, complexion etc. Second indicates eyes, wealth, family, speech etc. Third indicates brothers and sisters, courage, maidservants etc. Fourth denotes mother, education, happiness, conveyances, lands etc. Fifth shows children, intelligence, councils etc. Sixth declares debt, disease, misery, foes etc. Seventh signifies wife, cupidity, potency, marital relations etc. Eighth indicates death, longevity &c. Ninth indicates father, religiousness, wealth, piety etc. Tenth indicates reputation, success in political life, influence etc. Eleventh denotes friends, elder brothers and sisters, influence, general success etc. And the twelfth sign indicates sin, destruction, hell, expenditure. Thus it will be seen that each of the significations must be adjudged as if they were so many Lagnas, and the planetary combinations for them will have a special reference to their prosperity or destruction. On judging, for instance, of the second house, we have to see who are its lords, who are his friends, who are his enemies, what is the general attitude of the other planets towards this lagnam, their strength and weakness, exaltations and debilitations and various other sources of power which the signs as well as their lords are supposed to produce.

पापा नीचग्रहास्तेषामुच्चस्ते सति किं:फलं ।
तयोगाः किं करिष्यान्ति स्वदशानामनागमे ॥ ७३ ॥

STANZA. 73.

Planets which are debilitated, or evil cannot do anything to the person when their own periods (*Dasas*) do not happen or come. The same planets may be exalted, but what could they give ?

NOTES.

This is also singularly vague. The different copies I have, do not agree in the readings and each may be separately interpreted. I shall however confine myself to the explanation of the stanza instead of quoting the different readings which will not much help the beginner in knowing the subject of Astrology. The planets may be good or bad, they may be exalted or debilitated, they may have good sources of drawing power or fruitful sources of commanding evil, but what will it avail if the periods of the planets do not happen to the person who is born under their influence. Take, for instance, an example. The total length of the periods of all the planets put together will give us a period of 120 years. They are distributed according to one system (*oodudasa*) as follows among the 9 planets. Ravi—6 years, Chandra—10, Kuja—7, Rahu—18, Guru—16, Sani—19, Buda—17, Kethu—7, and Sukra—20. All these give a total of 120 years. A person is born in Mesha and commences with the period or Dasa of Chandra. The period of Ravi is very good for the native and let me grant for argument's sake that the *position* of Ravi is also good and he is in every way powerful to do good to the native. But he is practically useless in as much as his period comes to the native after he has managed to live more than 114 years or so. And if his term of life extends to only 5o or 60 years, the period of Ravi never could do him any good at all because it never comes. It is something like this. Say I have an excellent friend who makes a promise to me that he would give me much wealth when he comes to me or when I go to him. If he never comes to me or I never reach him the promise remains practically a dead letter and I

will remain a poor man. Some other manuscripts say that when a planet is debilitated or evil what could it do even when it is exalted or good? This explanation does not seem to me satisfactory. The two conditions are absurd. In the 1st place a good planet cannot become evil and in the second place an exalted planet cannot become debilitated, under these circumstances how could they become good when they are quite the reverse. If the planets are bad or debilitated, the person need not fear anything when their periods do not happen to him. This sounds more sensible. I cannot entirely agree with the author in the above explanations. If a planet is exalted or debilitated, it is true he will not produce the best good or the worst evil until we get his period and if that period never comes then his exaltation or debilitation practically has no result for the person. But his sub-periods and other minor divisions must be occurring in the periods of other planets and then it cannot be said that they will keep quite. They may not give the person as much good as they could have given, when they possessed the highest power for good or evil but still as lords of the sub-periods &c., they will not remain inactive. They exercise their own influences and do so with some modifications. But of course the author does not preclude us from attaching so much meaning. In a short Stanza he simply says that the periods of exalted or debilitated planets cannot do us good or evil when they do not happen to the native and thereby hints that much attention need not be paid to those periods in the writing of a horoscope as they do not come in time for enjoyment.

Influence of planets, it must be remembered, has been treated by the astrological writers under various heads.

(1) At the time of birth in the planetary combinations, each planet has got a general influence extending throughout life and subjected to certain local or temparary causes.

(2) The influences of Dasas or Bhukties exercised only during definite times and superseding as it were and considerably modifying the general influences.

(3) The influences of planets by their contact with or aspect by good or evil planets.

Now the author seems to have completely ignored the first kind of influence I have hinted. In the illustration given above. Ravi in an exalted position at the time of birth must raise the position of the person far above the ordinary throughout the period of man's existence. Suppose his Dasa never comes. Does not the native derive substantial benefit from the fact of Ravis' elevation ?

मित्रशत्रुसमायोगे फलं मिश्रं समं विदुः ।
केन्द्रत्रिकोणेष्वुच्चेवमित्रग्रहसमन्विते ॥ ७४ ॥

STANZA—74.

When friendly and unfriendly planets combine together they produce mixed and ordinary results. If the planets occupy quadrants, trines or places of exaltations in conjunction with friendly planets they produce better results.

NOTES.

In the Astrological Self Instructor published by me (third Edition and also in my notes to the English translation of Sarvartha Chinthamani). I have clearly stated what is meant by friendship, enemity etc., among the planets. It is certainly not to be presumed that they will be constantly warring with each other as do the unprincipled and unbridled potentates of the earth, but the influences of the planets are to be calculatedwith reference to their rays which are constantly flowing from their different globes, crossing each other, counteracting against one another, augmenting or nullifying each others power. This is very important for the students to note. Enemity among planets means that when two rays shed by planets nullify each others influence they produce no perceptible results because each tries to counteract against the others influence. The combination of friendly and unfriendly planets produces very ordinary and mixed results. Unfriendly planets always try to influence the prospects of the native for bad while friendly planets try to produce good results. The person therefore gets good and evil results or what the world calls mixed results. The intensity is lost by the opposition and the extent of the

production depends upon the strength of the planets who produce them. Planets are classed into good and evil and a distinction is made between them when they own quadrants. Owning it must be remembered is different from occupying a house.

The author says planets which occupy quadrants produce better results and this general statement is corroborated by other authors in astrology. Planets occupying trines are productive of good results, and those which are exalted are of course, the best we can have. Exaltation implies the possession of the highest power to do good. Such planets when they are in conjunction with friendly planets, produce better results. He does not distinctly enumerate the cases where they produce better results. He simply says better results. *Better than what?* must be explained by the student as he progresses in his knowledge of astrology. Planets in kandras are said to produce better results. This is supported by Badarayana (Vyasa). But it is to be accepted in my humble opinion with great deference to the learned writers with certain modifications. Sani occupying the tenth, Kuja occupying the 7th, Ravi occupying the 4th, and Khsinachundra (new moon) occupying the first are no donbt planets who occupy Kendras. I humbly submit that the combination above given certainly produces ill-health and difficulties. Perhaps Badarayanameans by the expressisn *Kandhra Sthathi Balasyuah* that good planets occupying Kandras produce prosperity making exception in the case of Sani in the 7th, Kuja and Ravi in the 10th.

मित्रराशि गतेवापि मन्त्रिणा यदिवीक्षिते ।
मित्रयुक्ते बलवति राजतुल्यो भवेन्नरः ॥ ७५ ॥

STANZA—75.

Planets which occupy friendly houses, which are in conjunction with friendly planets and which are powerful, when aspected by Guru, mako a man attain to a position which may be equal to that of a king.

NOTES.

Manuscripts are at considerable variance with each other in the few stanzas which complete the work, and I shall not give the readers the trouble of different readings pointing out the probable stanza which might have been written by the author. The occupation of planets in friendly houses is good as also their conjunction with them. It is pointed out elsewhere that the planets must otherwise be powerful. They have several sources of strength and these sources must also be good. When to these items of power to produce good, the aspect of the best planet Guru is added, there is not the slightest doubt but that their influences will make a man equal to a king himself. This refers to only power and position. Happiness may not depend upon the possession of these two. In one work, the author is made to give only 79 stanzas, while the other makes the number go up to 81. This surely must have been due to some omissions or frauds purposly practised by the vain men, into whose hands the early manuscripts must have fallen. I will only give the purport of the 79 stanzas and complete the work.

शुभपापात्मकतया निर्दिष्टेभ्य फलं ग्रहाः ।
प्रदिशन्ति शुभा एव स्वदशासु स्वभुक्तिषु ॥ ७६ ॥

STANZA. 76.

Planets, by their becoming good and evil and being bound by well-defined principles, produce good or evil in their own *Dasas* (periods) and *Bhukties* (sub-periods).

NOTES.

This is again vaguely expressed. The commentaries are conflicting and the meaning will have to be carefully found out. The main idea seems to be that planets, good are evil, produce favourable results or the reverse in their own periods and sub-periods. Planets are further subjected to definite principles or procedure and they cannot deviate from their declared policy whatever it may be. It is doubtful whether a good planet produces good in its own sub-period when

its Dasa begins, and the same doubt may be expressed of evil planets. The author has not told us anywhere that the sub-period of the planet in its own Dasa whether it is good or bad produces favourable results. But here he makes a general statement which may be explained more satisfactorily by the light of other principles found in the astrological sciences.

फलानिग्रहचारेण सूचयन्ति मनीषिणः ।
कोवक्तातारतम्यस्य तमेकं वेधसंविना ॥ ७७ ॥

STANZA. 77.

The learned pundits in astrology suggest the results of planetary infleunces by the movements of the planets; but ezcepting the great Brahma himself no body can definitely speak to the minute details which can be predicted from the astrological sciences.

NOTES.

The learned have found, either by inspiration or by careful and close study, that the influences of the planets are calculable and so can be predicted. The author then, I believe, simply points out the difficulties which lie in the mastery of a science like the one under notice. By its very nature it is a very difficult science. The influences of only nine planets are taken into consideration, and from these nine planets and the 12 zodical signs the whole phenomena of mineral, vegetable and animal species have to be carefully analysed. The difficulties therefore which lie in the way of predicting results, are too many to be easily overcome by the ordinary minds and the author says that though the learned Pundits in astrology can suggest the good and evil results by watching the planetary revolutions and counter-revolutions, they will not be able to know the whole details. This is a sort of apology among the sanskritists which is generally offered on behalf of the learned to show their humiliation and the extent of the sea of knowledge which lies before them still unexplored. The great Brahma has knowledge of the whole world and He alone knows the details of the astrological and other sciences perfectly. He is called The Sarvagana or Allknowing.

यज्ञनारायणाभिख्या यायजूक तनूभव ।
श्रीवेङ्कटेश्वरार्येण कृता जातकचन्द्रिका ॥ ७८ ॥

STANZA-78.

This work Jataka Chundrika has been written by the learned Pundit Venkatasa Sastrulu, Son of the Dikshit Yagnanarayana.

NOTES.

The father of the auther seems to have been a Dikshit or one who had performed various Yagnams or sacrifices, she nobility of the author's birth is therefore placed beyond any doubt. The author calls himself a learned pundit and he could not have been otherwise. In the course of 75 stanzas he has tried to lead the astrological student to the doors of future predictions and he tells him there that by diligence he would find admission into the sacred precincts of the unquestionable truths contained in Astrology.

The age of the work cannot be so easily marked. The free use of the names of the planets Rahu and Ketu show clearly that the work must have been more recent than that of the Brihat Jataka of Varahamihiracharya, who flourished during the time of Vikramaditya and who was one of the nine gems which graced that illustrious monarchs reign. The age of Vikramaditya is roughly stated to be about 2000 years back. I do not even think that the Jataka Chundrika is even so old as that. It must have been written pretty recently, perhaps in the 12th or 13th centuries A.D. when Astrology was prevalent all over India. The name sounds like a south Indian name and it is difficult to identify his birth place and that of his education. I shall hereafter commence to collect information regarding the history of the various astrological writers whose works have prominently appeared before the public and about whom little information has reached them. It may not be an easy task, but any correct details which may come

to my knowledge in the course of my travels or my investigations will be published for the benefit of the public, so that these details may well be criticised by the learned before they are accepted as so many truths.

॥ इति जातकचन्द्रिका संपूर्णं ॥

The End.

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